

The Christian East

PROFESSOR GLUBOKOVSKY.

NIKOLAI NIKANOROVITCH (*i.e.*, son of Nikanor) GLUBOKOVSKY, born on the 6th December, 1863, in the village Kitchmensky Gorodov, Nikolsky district of the Vologodsky county, is a son of a clergyman. When he was two years old he lost his parents, who left, besides Nikolai, four other sons and two daughters, none of whom were earning any money. One of his brothers, Alexander, a teacher in an ecclesiastical college, a man of poor health, was recently shot by the Bolshévists. Nikolai Glubokovsky received his elementary education at the local church school, and continued his studies at the Nikolsky Ecclesiastical College, then at the Vologodsky Ecclesiastical Seminary, and completed his education at the Moscow Ecclesiastical Academy (Troitsky-Sergievsky Lavra) which was called by an eminent Englishman the "Russian Oxford." At the said Academy he received his theological degrees of bachelor (1889), master (1891) and doctor (1897). In 1891 he was elected Professor of Holy Scripture (New Testament) in the Ecclesiastical Academy of Petrograd, which post he kept till 1918, when the Academy was destroyed by the Bolsheviks. In the autumn of the same year he lectured at the University of Upsala by invitation of Olaus-Petri Stiftelsen, on the Reunion of Churches. In 1919 he became Professor of the University and Theological Institute of Petrograd; at the end of August, 1921, he succeeded in leaving Russia, and lived with his invalid wife in Finland, Germany, and Czechia by the help of kind friends; then he became Professor of Theology in the University of Belgrade; at present he is attached in the same capacity to the Ecclesiastical Academy at Sofia. From his numerous works we shall mention the following:—(1) His magisterial dissertation on Blessed Theodoret, Bishop of Kyrus (3 volumes, with an additional essay); (2) The Last Supper of Christ; (3) Divorce on account of adultery and its consequences, according to Christ's Teaching; (4) Greek Evangelistiarion in manuscript; (5) Four Treatises on Greek biblical language; (6) The Good

News of Christian Freedom in the Epistle to the Galatians ; (7) Evangelical Doctrine of S. Paul (3 vols.) for the first part of which he was granted the degree of D.D. ; (8) The Census of Quirinius, and its connection with the Birth of Christ ; (9) Archbishop Smaragd Krijanovsky ; (10) Orthodoxy in its essence (In English and Russian) ; (11) The Second Epistle to the Thessalonians ; (12) Three Explanatory Treatises on Chapters 1 and 2 of the Epistle to the Hebrews ; (13) Didascalia and the Apostolic Constitutions ; (14) Mr. W. J. Birbeck (in Russian and English) ; (15) Russian Orthodox " White " Clergy ; (16) Sketches of Russian Church in THE CHRISTIAN EAST and *Theology*. He edited the *Theological Encyclopædia* (unfinished). He was often consulted by high clerical authorities on theological subjects, and was a member of the Board of Education of the Holy Synod, which looked after the education of the Russian people in the spirit of their Religion and Church. He is a corresponding member of the Russian Imperial Academy of Sciences, honorary and effective member of the Ecclesiastical Academies of Moscow, Kieff, and Kazan, of the Archæological Institutes of Moscow and Petrograd, and of many provincial archæological societies, of the Petrograd Slavonic Charitable Society, also of the Society of History and Antiquities affiliated to the University of Moscow, and of the Society of the holy Nestor Chronicler, affiliated to the University of Kieff, etc. Wearied out by the Bolsheviks and suffering greatly for his country, which is betrayed by everybody, and especially by France among the Allies, Professor Glubokovsky is anxious to complete his theological works (of which, *e.g.*, the detailed study of the Epistle to the Hebrews is almost ready for print), but present circumstances do not afford him any possibilities of carrying out his wishes.

CHRONICLE AND CAUSERIE.

EDITOR'S NOTE.—For the compilation of this number the Junior Editor is alone responsible, the Rev. J. A. Douglas having been in the East since July, though he has sent one or two contributions, including the very important transactions of the Pan-Orthodox Conference. All defects, therefore, must be attributed to the Junior Editor !

A RESIGNATION.—This being the first number which the Rev. C. Norman Smith has had to produce alone, it will also be the last in which he has any editorial share, as he has placed his resignation as General Secretary of the Anglican and Eastern Churches Association in the hands of the Committee, having accepted work under the Bishop of British Guiana.

THE NEW SECRETARY, who takes over the post in January, 1924, is the Rev. R. M. French, lately Principal of the Serbian Students' Hostel in Oxford, and formerly Chaplain in Russia and Serbia. His address for the present will be 36, Walton Street, Oxford.

A CONGRATULATION.—We can also take the opportunity of Mr. Douglas' absence to congratulate him most heartily on two well-merited honours. The Metropolitan Evlogios has conferred upon him the insignia of an Archpriest in recognition of the signal services he has rendered to the Russian Church. He has also received from the Kingdom of Jugo-Slavia the Order of S. Sava. It will be remembered that two other protagonists in the Eastern Reunion movement have also received the Archpriest's insignia, the Rev. H. J. Fynes-Clinton in 1921 from the Patriarch of Jugo-Slavia, and the Rev. R. H. Borough from the Œcumenical Patriarch last Easter. The former also possesses the Order of S. Sava.

A FURTHER CONGRATULATION is due to the Bishop-Designate of Truro on his accession to the Episcopate. Dr. Frere is distinguished in many branches of ecclesiastical knowledge; but by no means least is he well known for his interest in and knowledge of the Eastern question. He was a member of the Eastern Church Association; became a member of A.E.C.A. at its amalgamation, visited Russia before the war to deliver a course of lectures (subsequently published under the title of *English Church History*), and is a member of the Archbishop's Eastern Churches Committee. Dr. Frere is the second member of the Association to be raised to the Home Episcopate, the Bishop of Gloucester being the first. His appointment will have this added interest to his Orthodox friends in that, retaining, as he does, his place in the Community of the Resurrection, Mirfield, he affords an Anglican instance of the invariable Eastern rule, that a Bishop must be a member of a monastic order. We respectfully offer him our best wishes and prayers for his episcopate.

THE ARCHBISHOP OF JORDAN, whom we welcome to this country, by no means for the first time, is a distinguished Orthodox prelate, very friendly to the English Church and the cause of Reunion. As the Rev. Timotheos Themelis, he studied at Oxford, was a member of A.E.C.A., and helped in producing *Eirene*. Now as Archbishop we greet in him one of our Orthodox Vice-Presidents. He was present and spoke at the Annual Meeting of the Jerusalem and the East Mission on October 9th, and we hope that he may be present with us at our Anniversary on November 14th.

THE METROPOLITAN OF MALABAR.—We welcome also to this country His Grace, Mar Timotheos, Metropolitan of Malabar and India, whose presence at the A.E.C.A. General Meeting we note elsewhere. He arrived in this country in August, on a mission concerning the welfare of his cruelly persecuted people, and stopped at the Cowley Fathers'

House in Westminster. He was paid such courtesies on his arrival as the holiday season permitted, and we hope that he will get to know and be known by many members of the English Church during his stay amongst us.

THE A.E.C.A. GENERAL MEETING, held in the Kensington Town Hall on October 5th, was noteworthy for the presence and speech, as Chairman, of that revered and veteran labourer in the cause of Reunion, Viscount Halifax; and we offer his Lordship our respectful congratulations on his well-sustained vigour and enthusiasm, on this occasion displayed in the interests of the Eastern entente. The Metropolitan of Malabar made a picturesque figure on the platform in his robes, and at the end made an admirable little address and gave us his blessing. Excellent speeches were also made by the Revs. H. J. Fynes-Clinton, Harold Buxton, and W. R. Corbould. Accounts of the meeting were given in the *Church Times* and *Guardian* for Friday, October 12th.

THE CHRISTIAN EAST.—Inserted in this number will be found a renewal of subscription form for 1924. On the back is a rough analysis of the financial position of the Review during the past three years. As will be seen from it, we are now *just* paying our way, but *only* just; and that way does not include editorial or contributors' payments, nor, indeed, any publishers' charges, which hitherto the Faith Press have most generously forgone. They ought to be a first charge on the Magazine in the coming year or so. So we hope, and, indeed, confidently expect, that all our readers will not *only* renew, but do their best to find us new subscribers.

CARDINAL MERCIER AND ORTHODOX STUDENTS.—A correspondent sends us the following item of interest, which ought to be widely known, as it affords a pleasing contrast to the usual treatment meted out by Roman Catholics to Orthodox. It appears that His Eminence, Cardinal Mercier, who spoke and wrote with such splendid courage and wisdom (we say it with all respect) during the war, maintains at his own expense at Louvain University 80 Orthodox students, with whose religion he will allow no interference. *O si sic omnes!*

FROM SOUTH AFRICA.—The Bishop of Johannesburg writes that he has been asked by the authorities of the Orthodox Church to ordain a Deacon for them, and that, subject to the approval of the Archbishops of Canterbury and Cape Town, he proposes to comply with the request. This is a striking consequence of the recognition of the validity of Anglican Ordinations, and is a step in advance of the ministration of the Sacraments, increasingly frequent in the Colonies and America, of Anglican priests to Orthodox laity.

REUNION, VALIDITY, AND ORDINATION.—Real advance of this kind must not be allowed to be imperilled by a good deal of wild talk that has gone the round of the Press lately, with regard to getting rid of traditional

ideas of validity as lying behind ministerial functions, and the mutual recognition of episcopal and non-episcopal ministries. The first point Bishop Gore has answered with his accustomed learning and acumen, showing how essential it is to retain the idea of validity, as giving effect to the corporate authority of the Church as an organised body in the world. The second proposal, recently associated with the name of the Bishop of Gloucester, has been well and variously answered. A paragraph in *The Tablet*, a journal with which we are seldom in agreement, hits the right nail on the head when it points out that, in the coincident rites, Latin, Eastern and others, in use in the Roman Communion (a state of affairs claimed as a parallel and precedent by Dr. Headlam for his proposal of a mutual recognition of Anglican and Nonconformist Orders, without mixture of rites, or inter-celebration), the various celebrants are doctrinally entirely of one mind. This is a point which needs greater emphasis, being of the nature of that identity of dogmatic background which Bishop Gore so forcefully claimed as essential some years ago, in examining the Lambeth proposals for and basis of Reunion.

THE TURKS AND THE PHANAR.—Our readers will have viewed with increasing apprehension and dismay the recent accounts that have appeared in the Press of the intrigues that are taking place in Constantinople, centring round the renegade and impostor, Papa Eftim, who is attempting, with the aid of Turkish arms, to overawe the lawful authorities of the Œcumenical Patriarchate, and forcibly usurp possession of the Phanar. What is the precise significance of this move at the moment we cannot say, though the whole affair bears a suspicious resemblance to the recent mushroom growth in Russia, self-styled "The Living Church," and bolstered up by Soviet violence; but undoubtedly the immediate future of the Orthodox Church in Constantinople is very gloomy. The Rev. J. A. Douglas and Mr. Athelstan Riley intended, as is known, to meet the Patriarch Meletios, either at Athos or Salonica; and on their return will be able to give us a full account of the proceedings; in any case we must specially remember the Patriarchate in our prayers.

THE BABY-KILLERS OF CORFU.—Into the rights and wrongs of the murder of General Tellini at Janina it is not, perhaps, our business to enquire, though we may be allowed to observe that the whole affair bears a strong resemblance to the murders at Sarajevo in July, 1914, which were the immediate precursor of the Great War; the murders themselves bearing the suspicion of being "a put-up job," and the high-handed intolerance of Italy matching that of Austria. There can, however, be no doubt that, owing to the intrigues of Italy and the irresolution of the Western Powers, Greece was condemned before she was proved guilty, and mulcted of an enormous fine in addition to other humiliating penalties, before it could possibly be decided whether they were due to be demanded. In any case, the conscience of the whole

Christian world ought to be shocked at the bombardment at Corfu of defenceless persons including young children, and the employment by Italy of methods of menace identical with those of the baby-killers in the Great War, fighting against whom the record of Italy was none of the best. It may have escaped our notice, we devoutly hope it has; but we have seen no protest or condemnation issued by the authorities of that Communion, which has its capital on the soil of Italy. We hope that the fact that the present Government of Italy is supposed to support and be supported by the Roman Catholic Church has not deterred her authorities (supposedly the inerrant guardian of morals as well as faith) from condemning a crime which should revolt them as much as any other Christian community. Bloodshed and murder are the handmaids of tyranny all the world over, and tyranny is detestable, whether employed by Agnostic Bolshevik, or Catholic Fascist.

THE PAN-ORTHODOX CONFERENCE IN CONSTANTINOPLE.

Ἡεκατικά καὶ Ἀποφάσεις τοῦ ἐν Κωνσταντινουπόλει Πανορθοδόξου Συνεδρίου. *The Patriarchal Press, Constantinople, 1923.*

THE Œcumenical Patriarchate is the presumptive centre of Orthodoxy. The particular Orthodox Churches can take concerted action of an Œcumenical character without its initiation, but there is no modern precedent for their doing so. When there is a change to be made or a situation to be resolved, it is the business of the Œcumenical Patriarchate to set going the machinery of conference and decision. Indeed, the principal reason why, in pre-war days, the Orthodox Church was charged, rightly or wrongly, with torpidity, was that under the Sultans the Œcumenical Patriarchate was, to say the least, discouraged from more than a minimum of communication with the other autocephalous churches. It was like a potent genie of the *Arabian Nights* shut up in a bottle, and many forces conspired to keep it there. The resignation of the Patriarch Gerasimos at the Armistice left the Patriarchal throne in widowhood for four years, during which little could be done. The election of Meletios IV., however, in December, 1921, has been followed by a period of great activity.

It is possible, indeed, that the resignation of that able and far-seeing prelate may be announced before this article is in print. If so, the Patriarchate will have seen the end of its "Indian summer," and will risk being reduced to silent impotence, or worse, under Turkish control. If, on the other hand, it be decided that the Patriarch and his Synod find their Avignon outside Ottoman territory, much may be expected from its freedom of action. But development is not measured by time, and in any case, for good or evil, the Patriarchate of Meletios IV. will be noteworthy, either as the beginning of a new era in the history of the Orthodox Church, or as an indication of what, but for the betrayal of Lausanne, might have been. Thus in the past two years the Phanar has done much to indicate its historic claim to be the active centre of Orthodoxy, as Lambeth is the active centre of Anglicanism. Among other things, it has been the theatre of the Pan-Orthodox Conference, the proceedings and decisions of which have been published recently in the volume of 225 pages issued by the Patriarchal Press under the title at the head of this article.

Now, that such a conference should have been held at all, and above all, should

have been held in Constantinople, is noteworthy in itself. Unless we are mistaken, the last time that anything which could be termed an œcumenical action took place in the Orthodox Church was when the four Patriarchs' letter on Western Baptism was issued in 1756, and no meeting of representatives of the autocephalous Churches has been held since the Synod of Jerusalem in 1683. Moreover—we are writing away from books of reference—again unless we are mistaken, the last meeting of such representatives held in Constantinople under the personal presidency of the Patriarch took place after the conquest of Mahommed II., about 1486. But, as a cursory perusal of the translation appended below will be sufficient to prove to anyone acquainted with Orthodoxy, the decisions taken by the Conference, if accepted and effective, will have drastic and far-reaching consequences. An estimate of the authority of the Conference and a summary of its work will, therefore, be of interest to readers of *THE CHRISTIAN EAST*.

The Conference came into being in response to the Encyclical addressed to the chief pastors of the autocephalous Churches by Meletios IV. in February last, its first objects being specified as the need of adapting the Orthodox Calendar to that generally in use throughout Europe, and of relieving the faithful from observing the great number of obligatory feasts which fall in the working week. The facts that the Greek, Jugo-Slav, and Rouman States have adopted the Gregorian Calendar for civil purposes, and that the Orthodox in America and other countries are unable to attend weekday Liturgies without material loss, were adduced as making the need for change irresistible. In answer to this Encyclical the Church of Cyprus nominated Basil, Metropolitan of Nicæa; the Church of Greece, Iaines, Metropolitan of Dyrrachium; the Church of Jugo-Slavia, Gabriel, Metropolitan of Montenegro, and Professor Milankovic; the Church of Roumania, the Archimandrite Scriban and Professor Drangich, as their representatives. The Russian Bishop Alexander of the Aleutian Islands being present in Constantinople attended without special authorisation, and the Ecumenical Patriarch with Kallinikos, Metropolitan of Cyzicus and Professor Antoniadès of Halki, represented the great Church of Constantinople.

The Conference thus consisted of delegates of five out of the nine autocephalous Churches. The Patriarchates of Alexandria, Antioch, Jerusalem and Russia sent none. Further, the Conference was at pains to declare, though such a declaration was unnecessary, that to obtain validity its decisions must be accepted, not only by those particular autocephalous Churches which it represented, but also by those which did not respond to the Ecumenical Patriarch's Encyclical of invitation. Lastly, the Conference itself, as will be remembered, was brought to an abrupt ending through the Turkish plot to kidnap Meletios IV., its penultimate session being actually interrupted by the mob led by the Galatian Damianiades. That it should meet again at Constantinople under the Presidency of Meletios IV. is impossible under present circumstances. Indeed, while its resumption at all seems highly unlikely for the near future, there appears to be no less improbability of the general acceptance of its decisions without amendment. This will be apparent not only from the number of autocephalous Churches not represented at it, but also from the complexity of the questions dealt with by it. Many of these were not specified in the Encyclical, and the decisions taken upon them may be expected to arouse the strongest opposition, both because of the effect that they would have upon conventional Orthodox life, and also for fear that, if adopted, they would be the harbinger of greater and inevitable change.

Thus, in regard to the two matters specified in the invitatory Encyclical:—(1) it should be noted that the Orthodox Church stands committed by many authoritative documents to the rejection of the Gregorian Calendar. It is true that the Conference has not, as the *Times* and other journals have stated with pardonable error, advised

its adoption. In fact, it has safeguarded itself against that accusation. But its new Calendar would bring about identity of date with Rome for the immovable feasts, a thing no less inveighed against as a concession to the "Papal heresy." The issue of a simple change is also confused by the reference to a fixed Easter and other possible developments. (2) The option or the celebration of fixed feasts on a Sunday is contested as a wrong concession to a material age, and though the laity neglect them freely, would touch peasant life in Orthodox countries where they are public holidays.

But if those Churches, at any rate, which sent representatives to the Conference were committed to the proposition that some change in these two matters is necessary, the additional decisions touch even wider practical questions, such as:— (1) the permission of clergy to marry a second time, against which is quoted the Apostolic dictum that the priest should be the husband of *one* wife; (2) the permission to marry after ordination is opposed as a suspension of the Canon of the first Council of Nicæa, and a contravention of the principle that what an Œcumenical Council has decreed only an Œcumenical Council can suspend; (3) the permission to cut the hair and to wear lay dress offends the traditional sentiment, that the appearance of the priest should be after the picture of Christ. It would touch the presentment of Religion in the popular eyes, an enterprise often more dangerous than doctrinal restatement; (4) the proposed relaxations as to fasting offend the ascetic and disciplinary minds; (5) the change as to the customary age of ordination is severely criticised by some seminarists: and so on.

It is evident, therefore, that while the decisions of the Conference touch directly neither dogma nor doctrine, they contain material for very vigorous controversy, and that, such being the case, their immediate and unanimous adoption by the autocephalous Churches is not to be expected. That we Anglicans should express an opinion on the desirability of the changes proposed at Constantinople would be alike a mistake and an intrusion. We may be permitted none the less to express the earnest hope that their inevitable discussion will in no way impair that supranational solidarity among our friends which we admire so much, and at the same time our deep sense of the fact that the vacillation of Western Europe has, for the moment, left the Œcumenical Patriarchate powerless to handle the situation.

The decisions of the Conference are as follows:—

I. The Pan-Orthodox Conference in Constantinople, meeting under the Presidency of His All-Holiness the Œcumenical Patriarch, Meletios IV., and recognising that the removal of the difference between the religious and political Calendar is an unavoidable necessity, and that there exists no canonical impediment against the correction of the ecclesiastical Calendar in use, in accordance with the results of Astronomic Science, decides unanimously upon the following corrections of the Julian Calendar:—

(1) That there shall be blotted out the 13 days of the Julian Calendar which constitute its discrepancy with the solar years from the first Œcumenical Synod of Nicæa to the present day. Thus 1st October, 1923, shall be reckoned as 14th October, 1923.

(2) The feasts during the days so blotted out shall be celebrated together on 1st October, 1923, or as the Bishop of the Diocese shall order.

(3) All the months of the year shall keep the same number of days as they have to-day. In leap years, February shall have, as at the present, 29 days.

(4) There shall exist, as up till to-day, two kinds of years: the one, common, of 365 days; the other, leap years, of 366. Leap years are the years which, after division by four, leave no remainder, as it has been up to the present. Only the years of centuries are excepted, to which the following rule applies.

(5) The years of centuries, *sc.* those which end in two ciphers, shall only be leap years when, divided by nine, they give as remainder 2 or 5. All other years of centuries shall be common. Accordingly, of the years of centuries specified below, those underlined will be leap years:—

2000, 2100, 2200, 2300, 2400, 2500, 2600, 2700, 2800, 2900, 3000, 3100, 3200, 3300, 3400, 3500, 3600, 3700.

According to this regularising, the mean length of the political year will consist of 365 days, 5 hours, 48 minutes, 48 seconds, in full agreement with the mean length of the tropical year.¹

(6) The immovable feasts will have the same date in the month as they have had up to the present.

(7) The movable feasts shall be determined by the Feast of Easter. According to the Canonical regulations, which are preserved untouched, Easter shall be celebrated on the Sunday which follows the first full moon after the vernal equinox.

(8) The determination of the Paschal full moon shall be on the basis of astronomical calculations, the progress made by science being always taken into consideration. Further, the determination of the date of Easter shall be according to the meridian of the Holy City, Jerusalem.²

(9) The Œcumenical Patriarchate shall request the Observatories, or Astronomical Faculties of the Universities of Athens, Belgrad, Bukharest, and Petrograd to construct tables of the Paschalia for a long period, and shall communicate them to all the Orthodox Churches.

(10) The present reform of the Julian Calendar shall not have force to present an impediment to a subsequent revision of it, which all the Christian Churches would accept.

II. The Pan-Orthodox Conference in Constantinople, meeting under the Presidency of His All-Holiness the Œcumenical Patriarch, Meletios IV., having considered in its sessions of May 23rd and June 5th, 1923, the conditions under which the Orthodox Church could take part in a Conference having as its programme the devising of a new Calendar which should be more perfect scientifically and better adapted for practical purposes, resolves unanimously:—

(1) To request the Œcumenical Patriarchate, having entered into a previous understanding with the other Orthodox Churches, to notify the League of Nations that the Orthodox Church will be eager to accept the Calendar that may be devised, provided that all the Christian Churches accept it. But that if the League of Nations regards itself as an unsuitable body to receive such a communication from the Œcumenical Patriarchate, the latter is satisfied, none the less, to have made the above communication in evidence of its considered judgment.

(2) While the Orthodox Church prefers that the Calendar should preserve the continuity of the week, it is, nevertheless, not tied to this predilection, presuming that the other Churches should agree upon the reception of a new Calendar requiring the breaking of the continuity of the week.

¹ The new Calendar is more accurate than the Gregorian, in which the same length of the years differs by 24 or 26 seconds from the mean length of the tropical year. The difference between the mean length of the political years of the new Calendar, and of the Gregorian, is so small that only after 877 years will the difference be observed between the two Calendars. In fact, in the ensuing years of centuries leap years in the Gregorian Calendar will be those underlined in the following Table:—2000, 2100, 2200, 2300, 2400, 2500, 2600, 2700, 2800. The disagreement will therefore appear in the year 2800.

² The day being reckoned from midnight to midnight, the political date of the first opposition of the moon after the vernal equinox will be determined on the basis of midday, as the sun passes over the Church of the Holy Sepulchre. The first Sunday after that date is Easter Day, *i.e.* if its date falls on a Sunday, Easter will be celebrated on the following Sunday.

(3) On the condition that the common consent of the Christian Churches should be reached, the Orthodox Church is ready to concur in a fixed Easter, but always on a Sunday.

(4) It expresses the hope that such a fixed Easter Sunday should represent the actual Sunday of the Lord's Resurrection, as fixed by scientific inquiry.

III. The Pan-Orthodox Conference in Constantinople, meeting under the Presidency of His All-Holiness the Œcumenical Patriarch, Meletios IV., having applied itself, in its sessions of May 25th and 30th and of June 5th, to the examination of the question "as to whether the existent priority of the Sacrament of Marriage to Orders is unchangeable," and having observed that neither of these Sacraments, when examined from the dogmatic or sacramental point of view, precludes the other; and that the relative custom which was prescribed from expediency for the Church in ancient times, and has obtained up to now, is capable of alteration, if such also be demanded by expediency for the Church, both as regards clergy and laity, as is to be deduced from the words of Scripture (1 Cor. ix. 5) and is supported by the mind of the ancient Church (Canon 20, Council of Angora), resolves, in part unanimously, and in part by a majority, that:—

(1) It finds that no dogmatic reason exists for a permanent precedence between Marriage and Orders, and accordingly regards the marriage of priests and deacons after ordination as, in principle, permissible, with the exception, of course, of those who have bound themselves with the monk's vow.

(2) The Synods of particular Churches are justified, on the decision of the appropriate bishop, in permitting to those priests and deacons who request it, the contract of marriage.

(3) This measure is held of canonical force until the summoning of a Pan-Orthodox Synod, to which alone it belongs to give this enactment Catholic validity.

IV. The Pan-Orthodox Conference in Constantinople, meeting under the Presidency of His All-Holiness the Œcumenical Patriarch, Meletios IV., having examined in its sessions of May 25th and 30th and June 5th, as presenting in certain particular Churches the appearance of urgency, the question of the second marriage of priests and deacons widowed by the death of their consorts, and having considered the fact that, though the ancient custom of our Church in the matter is of canonical prescription, it does not possess inviolable sanctity or unchangeable authority; and also, that as such it is capable of alteration, if demanded by the pressing needs and circumstances of any of the particular Churches, and contributing to the good of the whole Orthodox Church, clergy and laity alike, resolves unanimously that:—

(1) It regards the permission of second marriage to priests and deacons widowed by death as not contravening the general spirit of Evangelical teaching, but rather as removing a flaw in the position of the priesthood.

(2) The Synods of the particular Churches are justified, on the decision of the appropriate bishop, in permitting the contract of a second marriage to widowed priests and deacons who ask for it.

(3) This measure is held of canonical force until the summoning of a Pan-Orthodox Synod, to which alone it belongs to give this enactment Catholic validity.

V. The Pan-Orthodox Conference in Constantinople, meeting under the Presidency of His All-Holiness the Œcumenical Patriarch, Meletios IV., and having conferred in its sessions of May 30th and June 1st and 5th, on the subjoined questions, giving full weight both to the existing needs and circumstances of the particular auto-

cephalous Churches, and to the general good of the clergy and laity of the Church, resolves unanimously that:—

(1) A deacon be not ordained before the age of 21, a priest before 24, and a bishop before 30.

(2) The pastoral office implies indisputably the function of caring both for the bodily and spiritual well-being of the flock of the Church, and it belongs to each local Sacred Synod, in securing the fulfilment of this function by the clergy in its province, to enact that which may further it.

(3) We find it right, and in consequence with the injunction of the Apostle Paul (1 Cor. xi. 14), and the ordinances and customs of the ancient Church, that the hair of the clergy should be cut, and that their out-door apparel in ordinary life, while not greatly differing from the fashion of lay^d dress, should keep strictly to the ancient canonical ordinances in the matter of colour and costliness. Other details are in the control of the Synods of the particular Churches.

(4) The monastic vow taken for the Lesser and Greater Scheme is held to be necessarily binding for life, provided that it be not made earlier than the 25th year of age.

(5) All impediments to marriage specified in the Canons of the Œcumenical Synods are held to be necessarily of force. Impediments other than these imposed by subsequent ordinances are liable to be dealt with by Economy by local Synods, according to temporary needs.

(6) Since in parts of the Orthodox Church there is observable a lowered view of the binding ties of the Sacrament of Marriage in the eyes of the Church in regard to divorce, we resolve that a marriage contracted ecclesiastically be held to be dissolved ecclesiastically then only, when the appropriate ecclesiastical authorities declare it to be so. Further, on the dissolution of a marriage, the guilty party shall be unable to enter upon a second marriage partnership before the lapse of a year from the dissolution. And in no case is it to be permitted that he or she enter into a marriage partnership with the person with whom he or she was adjudged judicially to have committed the adultery of which the dissolution was the consequence.

(7) It be referred to the particular Churches severally to reform the time of celebration as holidays, of those feasts of the Saints which fall on week-days, until the devising and adoption of a new Calendar, which shall arrange for the celebration of the feasts appointed upon a Sunday for the purpose of reducing the number of holidays.

(8) In the matter of fasts, each ecclesiastical authority may be guided by the 69th Apostolic Canon, "If any bishop, priest, deacon, subdeacon, reader, or psalmist do not fast through the Forty Days before Easter, or on Friday, unless he be prevented by bodily weakness, let him be degraded. If any lay person do not so, let him be excommunicated." But for particular pressing reasons of economy, let the guide be the Scholium of Balsamon on that Canon, which runs: "It is plain from the Canon in question that there is essentially one fast, the forty days before Easter. For if there were others, the Canon would have mentioned them. None the less, in fasting during the other periods, viz., those of the Holy Apostles, the Repose of the Theotokos, and the Birth of Christ, we shall not be ashamed."

VI. The Pan-Orthodox Conference in Constantinople, meeting under the Presidency of His All-Holiness the Œcumenical Patriarch, Meletios IV., resolves unanimously, according to its session of June 1st, 1923:—

(1) It accepts the well-warranted proposition of the Very Reverend the Metropolitan Nikolaos of Transylvania, as to the solemn celebration in 1925 of the 1600th anniversary of the first Œcumenical Synod in Nicæa.

(2) It requests the Œcumenical Patriarchate to take initiative in order that this event be celebrated worthily by the whole Orthodox Church, not only locally, but by the convening of a Pan-Orthodox Synod, with the solution of the questions which engage the Orthodox Church at the present time for its programme.

(3) It adds the hope that all the Churches which receive the Nicene Creed may also be invited to this conjoint celebration.

VII. The Pan-Orthodox Conference in Constantinople, meeting under the Presidency of His All-Holiness the Œcumenical Patriarch, Meletios IV., having learnt of the meeting in Moscow of an ecclesiastical assembly of clergy and laity, which, among other anti-canonical decrees, has issued a decree of degradation against his Beatitude Tikhon, Patriarch of Moscow and All Russia, he being held in prison, decrees unanimously as follows:—

(1) It expresses its sorrow at this action against the chief Hierarchy of the most Holy Church of Russia, especially at a time when his martyrdom has been long-continued, and its heartfelt sympathy with the Confessor Patriarch.

(2) It utters its prayer to the Most-High for his strengthening to the last breath in his noble struggle for the Faith.

(3) It appeals to all the Christian world for his liberation from bonds, and for that of those hierarchs and other clergy, who are his fellow bondsmen.

(4) It requests the Œcumenical Patriarch to take counsel with the other Orthodox Churches concerning the state of the Church in Russia, as to the manner in which sure guidance may be given to the distracted religious conscience of the pious Russian people in the sore trial of its faith.

REPORT TO THE NATIONAL COUNCIL ON VISIT TO THE CHURCHES OF EUROPE AND THE NEAR EAST.

(Continued.)

BY THE REV. W. C. EMHARDT, D.D.

(We make no apology for printing this in extenso. Dr. Emhardt is well known as the Director of the Foreign Missions Board for the American Church, and as such has played an important part in the Anglican-Orthodox movement.)

The interview with the Catholicos of the Armenian Church was not helpful. He was weighed down by his personal difficulties and those of his people. He showed no knowledge of the Episcopal Church, and seemed unable to understand the need of his own people in America. He was fearful, however, lest in the administration to the bodily needs of his people temptations to desert their Church should be offered. One can readily understand this, as the neighbouring city of Erivan is the only place in which criticism of this nature seems to be justified at present.

It was impossible to investigate the Nestorian field in Mesopotamia, nor the work of the Near East Relief in Persia. By a happy coincidence, members of the Presbyterian Board in Persia, who are also the agents of the Near East Relief, arrived in Erivan, the day of our arrival, and our future trips brought us together frequently.

Throughout Armenia one could see signs of a Church of weakened resources endeavouring to do a work among people who were harassed and tempted. The Church needs help and needs it badly.

The work in the Transcaucasian district was completed in time to reach Con-

Constantinople according to schedule. Again troubles arose. The British ship on which we had taken passage at Batoum was seized by the Bolsheviks, and after a few days' confinement the passengers were released on the French boat *Tadia*, of the Paquet line. Other than the discomforts of confinement on a very small boat, no inconvenience was suffered. In fact, the conditions were a refinement compared to those on the *Tadia*.

The return passage was very slow, stops being made at many Anatolian ports. It was only possible to land at Sansum, where one could study the highly-organised relief work. No contact could be made with the local churches, owing to local conditions.

At Constantinople it was found that passengers from Batoum must undergo a five days' quarantine. While this could have been lifted, arguments for a longer stay in Constantinople were pressed by the Patriarch. The resolution concerning Anglican Ordinations had been passed, July 28th, and a telegram which had been left at the Patriarchate had been forwarded to America announcing the fact; but no formal pronouncement had been made. It seemed desirable to the authorities in Constantinople that your representative should continue his investigations and conferences for a few days more, and assurances were given that the formal documents on Anglican Ordinations should be prepared within five days. Accordingly he remained in Constantinople until August 10th. During this period he had important conferences with His Holiness the Patriarch of Constantinople, His Beatitude the Patriarch of Armenia, the High Commissioner of the United States, and influential members of the Greek and other governments and made further investigations of the work of the Near East Relief.

Most discussions were but the natural sequence of former conferences. One question of great importance was formally decided. During the first visit the advisability of establishing a chaplaincy in Constantinople was discussed by His Holiness, who suggested that such chaplain could also assist in the Theological School, and represent the interests of the Orthodox Church in the Councils of the Near East Relief Administration. He thought it probable that a suitable church would be assigned to the use of such chaplain. Toward the close of the second visit the Patriarch took your representative to visit his parents, who live in the compound of the church of St. John the Baptist, at Ortaquey, a suburb of Constantinople, in the midst of the American community, and near Robert College for Women, and the Near East Relief personnel house. This church is of interest because it was formerly the summer Patriarchate. He stated that the Holy Synod had decided to offer this church to the Episcopal Church for use at any time, and that they had further resolved that the chaplain, if appointed, would be welcome to the use of any church in the Patriarchate after the Liturgy had been said, and upon any Sunday night that did not happen to be a day of special observance by the Orthodox Church. He stated that a formal request would be made for the appointment of such chaplain, and delivered at the meeting of the Holy Synod, two days later. This letter was later delivered and will be given to the Presiding Bishop at once. This whole matter was finally referred to the Archbishop of Canterbury, who gave his endorsement to the plan. The famous Crimean church is separated from this locality by a half-hour's ride in an automobile. It is needless to state that this proposal was made with the knowledge and approval of the Rt. Rev. G. Mott Williams.

The following morning His Beatitude the Armenian Patriarch visited your representative. The Conference was largely devoted to an expression of thankfulness and good-will toward the Episcopal Church. His Beatitude extended to the Episcopal Church the same hospitality in the use of churches in the Patriarchate as had been accorded by the Orthodox Church. He expressed his great interest in the proposed Theological Seminary at Jerusalem, and promised to send his students there if the

Episcopal Church were represented on its teaching staff. In his own name, he would be glad to confide all scattered Armenians in America to the care of our Church, but could not do so without the endorsement of the Catholics. Under present conditions communication with the Catholics is impossible.

On the morning of August 10th, after an interview with Admiral Bristol, the High Commissioner of the United States, your representative was received formally by the Patriarch sitting in Synod at Phanar. After an address in which he thanked the representative for his service in effecting a decision which marks a great step towards ultimate union, and a request that he convey the greetings of the Synod to the General Convention, he placed a gold cross around his neck as a token of the Synod's appreciation and bestowed his blessing and a Patriarchal kiss. After your representative's reply, the Patriarch presented the formal document announcing the decision of the Synod on the question of Anglican Ordination, for delivery to the Archbishop of Canterbury, together with the duplicate copy addressed to your representative and a letter addressed to the Presiding Bishop requesting the appointment of a Chaplain for Constantinople. His Holiness also delivered letters for the Presiding Bishop, the President of the Council, and the Bishop of New York, Pennsylvania, and Washington. Afterwards the Synod took a recess in order that your representative might greet the members severally and have a brief private audience with the Patriarch. Immediately afterwards he hurried to the station and left at once for Budapest.

Budapest had been planned as one of the chief objectives of this mission. Recent developments among the Hungarians in America made it desirable to establish closer contact with the Hungarian Reformed Church. The time of the visit was not well chosen. All the leaders were absent from the country with the exception of the Rev. Dr. Szabo, a former member of the *Conventus*, or governing body of the Reform Church. There was a possibility that Count Degenfeldt, the lay President of the *Conventus*, would return to the country at any moment. After waiting five days for his return, it seemed wiser to follow him to Vienna. At the end of the second day it was learned that the Count had gone to his estate in Roumania, so that nothing was effected officially. It was learned from various sources that, while among the older clergy there was little desire to come into closer relations with a Church having a hierarchical Episcopate, such a desire was very strong among leading members of the younger clergy and those of the laity who treasured hope for increased leadership on the part of the Reformed Church. A movement was started among the laity which will prove useful, should our Church determine to follow up the work.

Several days after leaving Vienna were spent in Switzerland and France, endeavouring to get in touch with the Archbishop of Canterbury, whose letters had not been received and who was supposed to have started for Geneva to preach the sermon before the Conference of the League of Nations. A whole week was devoted to this effort, and in meeting the conditions of quarantine exacted of those coming from Eastern Europe. Finally, it was possible to leave Paris, August 25th. In London it was learned the Archbishop was in Scotland, and would return to London to receive the Constantinopolitan communications on the 29th. The intervening time was spent profitably in conference with members of the Church of England interested in Christian unity and a conference with His Eminence, Germanos, the Metropolitan of Thyateira, who represents the Patriarchate of Constantinople in Western Europe. Through the assistance of the Rev. John A. Douglas, a translation of the communication of the Synod was made, which was amended and officially endorsed by the Metropolitan.

The interviews with His Grace consisted of a long conference, Tuesday, August 29th, and a brief talk the following day, August 30th. Both were most encouraging. The chief purpose was the delivery of the Constantinopolitan letter. Two steps only

REPORT TO THE NATIONAL COUNCIL 175

seemed to be necessary at present; the conveyance of its contents to the American Church and assent to its publication by the Metropolitan of Thyateira.

The Archbishop viewed with favour the proposition that the Episcopal Church co-operate in ministering to the English-speaking population of Constantinople; and would not view with disfavour or as an act of intrusion the appointment of a commission to consider co-operation in the Mesopotamia district.

Later conferences were held with Bishop Gore and other members of the Archbishop's Commission on Relation to the Eastern Orthodox Church. All were found to concur in the opinion that, while the decree on Anglican Ordinations was a great move towards union, union with the Eastern Church can be attained only after careful preparation by both parties and that any effort to acquire a speedy union would be a grievous mistake and harmful in its results.

Wednesday, August 30th, the Archbishop delivered a letter regarding the action of the Œcumenical Patriarchate to be delivered to the Presiding Bishop, enclosed with the following letter:—

LAMBETH PALACE, S.E.

30th August, 1922.

DEAR DR. EMHARDT,

I wish to thank you for your care and courtesy in regard to the important letter from His Holiness, the Œcumenical Patriarch, of which you were good enough to be the bearer from Constantinople to London, and which you yesterday placed in my hands. I need not assure you of the importance which I attach to all communications from the Patriarch of Constantinople. Of course, I will take care to write to His Holiness my personal acknowledgment of his formal communication.

My thanks are also due to His Grace Germanos, Metropolitan of Thyateira, for his kindly action in the matter and for the care which he has given to securing an authoritative English translation of the letter from the Patriarch. I understand that Archbishop Germanos has been considering with you the question of the publication of the letter from Constantinople, and I gladly convey to you the assurance that I should entirely approve of such publicity being given to the letter as is thought desirable by Archbishop Germanos, who holds in this country the position of representative of the Œcumenical Patriarch.

I am,

Yours very truly,

RANDALL CANTUAR.

Upon the receipt of this another interview was held with the Metropolitan of Thyateira, who arranged for the immediate release of the communication to the Church and secular press.

A special meeting of the Archbishop's commission was held the same afternoon at which, with His Grace's consent, the communication was read and discussed. All agreed that an important step had been taken in the *rapprochement* of the Churches, but that great caution must be observed before the next step is taken.

The writer is fully conscious of the extreme length of the tedious details of a journey, but has deliberately drawn them through their weary length, because he believes that they are necessary to a complete understanding of the result of his mission.

APPENDIX II.

THE QUESTION OF UNITY WITH THE EASTERN CHURCHES.

The whole question of unity, organic union, or reunion, was rigorously excluded from the programme of this mission. In the first place your agent is a member of

the commission to confer with the Eastern Orthodox and old Catholic Churches, and of several other bodies dealing with the question of Christian unity, believed that any movement towards reunion would be a mistake until the members of our own Church, as well as those of the other Churches, would come to a more perfect understanding of the significance of such action. In pressing the question of Anglican ordinations and ministrations as an application of that form of comity known as *economia*, more effective ministry to the foreign-born in America was the sole motive.

On the other hand, it should be remembered that we have definitely assigned responsibility for the steps leading to Christian unity to a commission of the House of Bishops, to a joint commission on Church unity, to a commission on World Conference on Faith and Order, and have also appointed a commission to confer with members of the Eastern Orthodox and old Catholic Churches. It has not always been possible—in fact, it was never possible—to ignore the question of union; but the consistent position of your agent was that it was inexpedient at this time to stress immediate union between the Eastern Orthodox or Armenian and the Episcopal Church.

It must also be recognised that discussions of unity are unavoidable whenever Christian bodies desire closer relationship. Union with the Orthodox Church must of necessity be considered by one who has been brought into such intimate contact with the heads of the churches and leaders in Orthodox thought. The ideals towards which the officers of the foreign-born Americans Division are showing predicate ultimate union and are dependent upon it. A growing conviction of the past two years convinced your representative that immediate union between the Anglican and Orthodox Churches is impractical.

It is readily recognised that this opinion seems unnatural and inconsistent in one who is devoting every energy to the promotion of Christian unity, and who would willingly give all his strength, even his life, for effecting unity with the Eastern Church. Nevertheless, the conviction has grown steadily and irresistibly that, while union is most desirable both at home and abroad, it presents too great a risk. A mere agreement entered upon by leaders is by no means sufficient. There must be a general understanding of the significance of the act on both sides. The Eastern Church cannot enter satisfactorily into an arrangement which affects all of her people, until the people are prepared and until she can act with comparative unanimity. The common foe of the two Churches would see that a false interpretation of the act of the leaders would be circulated generally. It is manifest also, as shown in the report of the delegation to the Lambeth Conference, that the East does not as yet understand the comprehensive idea of the Church which causes us to yearn for closer fellowship with our separated brethren. She would also resent any effort on the part of the few to use the prospect of unity as a means of forcing doctrinal pronouncements from a reluctant body.

On the other hand, there is no universal knowledge of the Eastern Church among us. In some cases, we over estimate her rigorous attitude in matters of form, order and discipline, and in others we under estimate the importance she attaches to certain matters of faith and doctrine. Then, too, we cannot regard lightly our responsibility toward our separated brethren of our own race and language, who, while they show a tendency to turn to the East as a centre of unity, are not as yet prepared to follow our leadership in that direction. The great sympathy approaching enthusiasm, in which the statements of Greek theologians were received at the Geneva Conference, of 1920, the cordiality with Bishop Nicolai and the Patriarch Meletios were received in America augurs well for that great union of Christendom of which the Eastern Church might possibly be the centre.

There must be a period of self-revelation on both sides before a formal act of

EPISTLE OF THE PATRIARCH TIKHON 177

union can take place. Any hasty action, even though it should lead to paper agreement, will hinder rather than promote that unity of spirit in which alone an enduring union could be effected. There is every reason and need for immediate conferences looking toward ultimate union. Opportunities for closer association are to be sought, that members of both Churches may accustom themselves each to the other. The strong must encourage and help the weak. When unity of spirit and action thus become an actual fact, a formal declaration of unity will be logical, natural and easy. May God hasten that day!

THE EPISTLE OF THE PATRIARCH TIKHON.

WE, the humble Tikhon, by the grace of God Patriarch of Moscow and All Russia, unto all right reverend Bishops, reverend Priests, worthy monks and to all the faithful of the Russian Orthodox Church—peace and the blessing of God.

For over a year, through circumstances known to all, we have been prevented from fulfilling our pastoral office and deprived of the possibility of personally standing at the helm of the Church, and of upholding her traditions hallowed by centuries. Therefore, on the occurrence of these circumstances, and in conformity with the resolutions of the Council, which established the procedure of the Patriarchal Government in the Church of Russia, and with the resolutions of Our Holy Synod, dated November 7th, 1920, we deemed it fit, during the period of our retirement from office, to transmit full spiritual authority to the Metropolitan of Yaroslav, Agathangel, appointed by us as our representative, on condition that he should summon a second local Council of the Russian Church for the purpose of deliberating on the question of the supreme ecclesiastical government and other Church matters. These our intentions, according to information, encountered no opposition on the part of the civil authorities. The Metropolitan Agathangel gave his consent to assume the charge we laid upon him. But owing to circumstances not under his control, he was unable to enter upon his duties. This fact was taken advantage of by ambitious and unscrupulous men, who endeavoured to enter "not by the door into the sheepfold, but to climb up some other way" (St. John, x. i), and wantonly to seize the supreme spiritual authority over the Russian Church.

On May 18th of last year, we, who were then living under arrest at the Troitsa Cell, were visited by the priests Vvedensky, Bielkov and Kalinovsky (the latter had but recently renounced Holy Orders). These priests, professing to be actuated by their zeal for the good of the Church, presented us with a document in which they complained that, in view of the existing conditions, all church affairs were at a standstill, and petitioned our permission for them to take over our chancellery for the purpose of sorting the incoming documents and correspondence. We yielded to their insistence and returned the following resolution to their petition: "The priests enumerated below, *i.e.*, the signatories of this petition, are empowered to take over, jointly with the secretary Numerov, the deeds of the Synod, which are to be

handed over by them to His Grace Agathangel on his arrival in Moscow." On the strength of this our resolution, they were merely empowered to take the deeds and hand them over to the Metropolitan Agathangel as soon as he arrived in Moscow. We left no indications as to what they were to do with the papers in the event of the Metropolitan Agathangel not coming to Moscow, for the very possibility of such an emergency could not be foreseen by us at the time. As to their acting in place of the Metropolitan and assuming supreme authority over the Church, this our resolution could not sanction, because the powers pertaining to the episcopal rank cannot be transmitted to presbyters. Nevertheless, they declared our resolution to be an act by which we transmitted to them our authority over the Church. By agreement with the Bishops Antonin and Leonid they instituted themselves as the so-called supreme Church Government. In order to justify this arbitrary act they frequently announced, both through the medium of the Press and at public meetings, that they had assumed the administration of the Church by agreement with the Patriarch (*Pravda*, May 21st, 1922); that they were members of the Supreme Church Government "in conformity with the resolution of His Holiness the Patriarch Tikhon (Archpr. Vvedensky, *The Revolution and the Church*, p. 28), and that the Patriarch himself had handed over to them the supreme authority over the Church (*The Living Church*, Nos. 4-6, p. 9)."

When, at a public meeting on June 12th, 1922, a priest moved a proposal to the effect that no Church reforms should be introduced without the sanction of the Patriarch, the chairman of the meeting, Bishop Antonin, declared that, "as the Patriarch Tikhon had transmitted his authority unreservedly to the Supreme Church Government there was no necessity for asking him for what he no longer held" (*Szvestia*, June 16th, 1922, No. 132).

Now, we solemnly and publicly declare from this holy place that all these their decisive statements concerning their agreement with us and our handing over the rights and duties of the Patriarch of the Russian Church to the Supreme Church Government, consisting of the Bishops Antonin and Leonid and the priests Vvedensky, Krasnitsky, Kalinovsky and Bielkov—are nothing but deceit and falsehood. These persons have usurped power arbitrarily, without being thereto legally empowered according to the rules of our Church. According to the 16th Rule of the Council of Antioch a bishop who has transgressed against the established order and wilfully taken possession of another's diocese, were it even at the unanimous request of the people thereof, forfeits his rank as a punishment for the sin of breaking ecclesiastical law. Those persons who have arbitrarily established in Moscow the Supreme Church administration and are, therefore, guilty against the Church, have further aggravated their case by ordaining bishops to the districts which they have illegally annexed. By so doing they have placed themselves under the 35th Rule of the Holy Apostles, according to which both the bishop who confers ordination in a strange diocese and those ordained by him forfeit their ranks.

What use have they made of the authority which they have usurped? They have used it, not for building up the Church, but for sowing within her the seeds of a fatal dissension; for depriving of their sees those orthodox bishops who have remained loyal to their duty and refused them obedience; for persecuting reverend priests, who refused to submit to them and remained true to the canons; for setting up everywhere the so-called Living Church, which repudiated the authority of the Œcumenical Church and tended to weaken essential Church discipline. They sought the triumph of their party and the enforced achievement of their own ends in defiance of the united opinion of the faithful. By such acts they have severed themselves from the one body of the Œcumenical Church and deprived themselves of the grace of God which dwelleth only in the Church of Christ. Accordingly, all the orders of these authorities, who govern the Church illegally and are bereft of canonical succession, are null and void, while the acts and sacraments performed by the renegade bishops and priests are devoid of grace and power. Those of the faithful who join with them in prayer and in the sacraments are not sanctified but incur condemnation as partners in their sin.

We were sorely troubled by the rumours which reached us concerning the dissensions which arose within the Church since our removal from office. The aggressions of the self-imposed and arbitrary Church rulers, the appearance of conflicting parties, the spirit of hatred and division which predominated where the spirit of unity and brotherly love should have prevailed. But we were powerless, while deprived of our liberty, to do aught except offer our solitary prayer for the pacification of the Church and the removal of the pernicious schism. Now, having been released from captivity and become fully acquainted with the state of Church affairs, we re-assume our primacy, which we had temporarily transmitted to our representative the Metropolitan Agathangel, and which he, owing to adverse circumstances, was prevented from exercising. We take up our pastoral duties with the fervent prayer to the Head of the Church, Our Lord Jesus Christ, that He should grant us strength and wisdom to govern His Church and foster within her the spirit of love, humility and peace. We appeal to all bishops, priests and faithful children of the Church who remained true to their duty and stood firm in their support of the divinely ordained order of Church life, and ask them to help us in our task of pacifying the Church by their counsel and labour, and especially by their prayers to God the Creator and Provider of all things.

Those who, whether willingly or unwillingly, knowingly or unknowingly, have wavered in this evil age, and by recognising the illegal authorities have severed themselves from Church unity, we implore to confess their sin, cleanse themselves through penance, and return to the saving bosom of the One Œcumenical Church.

The blessing of Our Lord be with you all, by the prayers of the Mother of God and ever Virgin Mary, our Holy Fathers Peter, Alexis, Jonas,

Philip and Hermogenes, Prelates of Moscow and wonder-workers, and of all the saints of the Russian land who have pleased God through all ages.

The original signed by

THE HUMBLE TIKHON,
Patriarch of Moscow and All Russia.

Donskoi Monastery, Moscow.

July 15th, 1923.

PAPAL ROME AND ORTHODOX EAST,

BY PROFESSOR NICHOLAS GLUBOKOVSKY.

AT one of the stopping-places during my wanderings in exile, I had an unexpected chance to acquaint myself with an article by Mgr. Batiffol, "Catholiques Anglicains et Catholiques Romains" in the *Revue des Jeunes* (Paris, 10-4-23, pp. 5-41). I read the article with that attention which a well-known name always commands. This short essay has no subject of its own, as it only contains subtle polemics against the pamphlet of the learned Anglican Bishop, Dr. Charles Gore, *Catholicism and Roman-Catholicism*.¹ Generally speaking, we see here the same old well-known picture, but in this particular case it has a certain importance as it is signed by an authoritative name and is illumined by the light of associations of unity (p. 5). For us, the Orthodox, there is also a special deep interest owing to the question: "In separating itself from the See of Rome in 1054, has the Eastern Church abandoned something in regard to the authority of S. Peter considered as perpetuating itself in the Roman Church, which had been in her creed for some time previous?" Bishop Gore's answer is: "No! Greek Catholicism has not recognised such a doctrine" (p. 21); and Père Batiffol declares: "Yes! Greek Catholicism has denied what it professed at the time of the Council of Chalcedon" (p. 31). The second proposition is that we should come back "to ourselves," having submitted to the Roman supremacy which we had, in former times, definitely accepted and then unlawfully repudiated. The remedy recommended is simple and radical, but it sounds more like a death-knell than a guarantee of a free, long and happy life. The Apostle says: "If I build again the things which I destroyed, I make myself a transgressor." (Gal. ii. 18). Evidently before taking such a step one must weigh all the possibilities and realities, in order to avoid becoming a criminal.

I. Père Batiffol directs our attention to the relations between the Churches during the period of the Œcumenical Councils, and to all appearances entirely falls in with the Orthodox point of view. The Orthodox Church at no time, and to no body, proposed any other ground for normal reunion, but the mutual acceptance of the order of things and administration during the epoch of the Seven Œcumenical Councils with its unchanged dogmatic teaching. Notwithstanding such apparent concord, the Roman and the Orthodox are, in reality, entirely at variance. Père Batiffol's deduction is that Rome has remained faithful to the position of things, as they obtained in the time of the Œcumenical Councils, and that the Eastern Church has deviated from it. That is the only point which, in this construction, so far requires an unbiassed verification.

¹ Compare another polemical essay of a different character: "Constantinople, Canterbury and Rome—A criticism of Bishop Gore's Theory of the Catholic Church," by the Rev. F. Woodcock, S.J., M.C.; London, 1923.

The Roman premise is, of course, that the Papacy in its present formation is entirely identical with that of the epoch of the Seven Œcumenical Councils, to prove which the various historical facts asserting papal sole and exclusive primacy are very artfully commented and emphasised. These historic facts are too well-known, and they fall into a few general groups. One of them is that the Easterns not seldom appealed to the Roman See, where such appeals were juridically examined and authoritative decisions on them promulgated. Both sides categorically confessed the entire lawfulness of such relations, and expressed their mind with doctrinal conviction. The applicants saw in the Roman Pontiff their supreme authority, and the Pope believed it to be such *jure divino*, and acted upon it. Hence the deduction that the Bishop of Rome had Œcumenical jurisdiction which he possessed in virtue of his office as the successor to the prerogatives of the Apostle Peter. On a par with this, and no less definitely testified to, is the dogmatic primacy of the Popes, inasmuch as all the Œcumenical Councils were expressions of the Papal will, and only from the Popes received their universal obligatory power in the Church. Therefore, the Pope is the head of the whole Œcumenical Church, as he is beyond and above the Œcumenical Councils; and such is exactly the modern Papacy.

II. Outside the peculiar ultra-montane adaptations, all such facts are incontestable, but one must not forget that there were also other facts, when the Popes appeared in a far from enviable light, and even received serious censures from the Councils. Therefore it is necessary precisely to determine the specific gravity of all these facts. And the first essential consideration towards such a determination, is that Rome was usually appealed to by the persons grievously wronged, and seeking re-establishment of their rights. They acted so, only because they had no other means available, as the authorities all over the East happened to be, at the time, inimical and persecuting. The only person remaining outside acute Eastern conflicts was the Pope, and it was only natural that all the "under-dogs" finding no other protection and help, appealed to the Pope, and exalted his greatness, which seemed for these oppressed people, indisputable, when they compared it with the fallen East. They had to laud and extol Rome in order to secure for themselves a special importance of the Pope's verdicts. Thus we are arriving at our first thesis that the above-described actions were neither constitutional nor regular, but extraordinary and sporadic.

We have not the slightest intention of denying that Rome fulfilled this responsible mission splendidly, and may rightly claim the greatest merit in the history of Christianity. Rome was outside those dogmatic collisions in which the East was working out universal Christian doctrine, and the Roman Pontiff retained for himself the rôle of an independent arbiter with the undoubted prerogatives appertaining to the Apostolic See, who gave authoritative decisions. It was his sacred brotherly share in building up the historical Church, but it was not dogmatic primacy over the Church. If the latter were the case, papal decisions would be final, and there would be no room for either revision or approval of them. In reality we find it otherwise. Take, e.g., such a noted man as blessed Theodoret, Bishop of Kyros. He, from time to time, appealed to the Pope, Leo I., who was, no doubt, quite sufficiently alive to his papal importance. Theodoret, in his appeals, submitted himself beforehand to papal decisions, and the Pope expressed them always in the most final language. It seemed to be the case that "*Roma locuta, causa finita est.*" Still, the whole affair was submitted for re-examination at the Council of Chalcedon, which, alone, re-instated Theodoret.

Therefore extraordinary relations must not be turned into normal ones, and in the first we only find proofs of the second, as usually exceptions prove the rule. The Church is thankful to the Popes for their historic services to Christianity; but to turn these services into a right of dogmatic domination, unsupported by prescript, over

the whole Church, would be a seductive usurpation, opening for others a lawful possibility of similar experiments. We, the Russian Orthodox, have now a bitter and very instructive example. Orthodoxy is shaken very deeply everywhere. In Russia itself it is being roughly and mercilessly exterminated with the tacit leave of the whole Christian world, and one does not hear much of the Pope's voice against the unutterable crimes committed in Russia. In their severe need all the suffering Orthodox Churches apply for help and encouragement to the See of Constantinople, which in its own turn is in deadly danger, and at any rate is incomparably more oppressed than Rome had ever been during the time of the Œcumenical Councils. Finland, Esthonia, Latvia, Lithuania, Poland, Galicia, Ukrainia, equally look towards Meletios IV. for the support and solution of their difficulties, and the Patriarch has to succour not only these but the Orthodox in North America, acting in all cases with full authority, without which his acts would involve meddling in somebody else's affairs, instead of putting the affairs of the Church in order, as a bishop has to do.

But does it follow, or could it be admitted by anybody, that for all these suffering Orthodox Churches, the Patriarch of Constantinople is the "Byzantine Pope," as certain persons now and then wished to represent him, also generally inventing the existence of *Papa Ecclesie Orthodoxæ Orientalis*? Certainly not! No one at any time would ever admit that, however deeply the Orthodox respect and honour the See of "New Rome." If Père Batiffol refers to the over-courteous, and even servile, style of the Eastern appeals to Rome, one must differentiate between conversation and dogma, and not raise the first to the degree of the second. Take, as a very recent example, the letter sent by the Metropolitan Dionysius, the head of the Orthodox Church in Poland, to Meletios IV. (dated 19th March—1st April, 1923). In this short letter¹ Dionysius thanks the Patriarch for recognising him as the Metropolitan, using most respectful and humble expressions, with difficulty finding a name to designate rightly the Constantinopolitan prelate as being beyond any human words. The words of the letter seem to be absolute, but the writer of it has never attributed or is attributing to the Patriarch of Constantinople any juridical or dogmatic absoluteness. Similarly, analogical quotations from the practice during the period of the Œcumenical Councils do not prove at all that the East recognised the papal primacy at that time. Further, we are referred, especially by the Russian renegades of the Jesuit order, to the wording of certain liturgical documents.² Our answer simply is: Yes, we do use them, but we understand them in a sense entirely different to that ascribed to them by the Papists. It is hardly necessary to add that one must not forget the elementary scientific axiom, that every literary document must be interpreted in the spirit of its author and those who faithfully apply it.

III. Thus we have arrived at the conclusion that the Eastern appeals to Rome did not mean that the Easterns accepted the primacy of the Popes. After that it is impossible to suppose that the Popes dominated the Councils, the authority of which was higher than that of the Popes, who were thus bound to a certain subordination. Père Batiffol thinks the opposite was the case, and he, as well as other Roman Catholic apologists, has a good deal of trouble with the 28th Canon of the Council of Chalcedon, which raised the See of Constantinople to the second place, putting the Roman See to the first place, but only as "*prima inter pares*." First of all, the

¹ The letter of Dionysius. "To His Beatitude Meletios IV., Archbishop of Constantinople and New Rome, and Œcumenical Patriarch,—My most Holy Commander and Lord, Œcumenical Patriarch, the most divine, the fullest of God's grace, and all that there is in the world for me highest and divine name and object! I kiss thy primate's right hand, out of which I accept now the Orthodox Metropolitan See of Poland. I thank thee for thy fatherly love to me the humblest, and through me to all the millions of Orthodox citizens in the Polish Republic. I pray thee never leave us out of thy prayers, and believe that we here continually offer our sincere prayers for thine holiness.—The devoted son of your Holiness, Dionysius the Metropolitan." (The Messenger of the Orthodox Metropolitan See in Poland, No. 9. Tuesday, 1st May, 1923.)

² See Michel d'Herbigny, S.J. President de l'Institut Pontifical Oriental: *L'Unité dans le Christ*, pp. 19-20.

juridical value of this canon is disputed because, when it was voted for, only 183 members out of the total membership of the Council, over 500, were present (p. 28); hence the inference that this canon is only a private diocesan resolution.¹

It is worthy of notice that when Père Batiffol refers to the carrying out by the Council of the programme of Pope Leo I., he speaks about the Fathers of the Council thus: "We were thereabout 500 Bishops whom you guided, as the head guides the members." They ask that the 28th canon should be approved by the Pope: "We pray you to honour this decision by confirming it" (p. 29). We do not wish to suspect here an intentional bias, and we think only that it means that the 28th canon was looked upon by Père Batiffol as having undoubtedly the value of a canon of an Œcumenical Council. After that the internal value of the canon is degraded by suggestion, that the canon put forward as a ground for the primacy of the Roman See, the consideration that Rome was the capital of the Empire. Certainly the idea is not correct; more than that, it is positively wrong to give such an interpretation to the 28th canon as, if such were the case, the canon should have straightway declared all the papal privileges discontinued since the metropolis was transferred to Byzantium. That, of course, was not done, just because the Roman See had possessed prerogatives of Apostolic origin which rested on no prescript. The canon simply states that the position of things remains unaltered, but as the prestige of the metropolis had been transferred to Constantinople, it would be only fair that the See situated in the Capital should enjoy certain hierarchal privileges. One may argue against that, but one should not forget, pass over in silence, or substitute the meaning.

It is emphasised then that the approbation of the Pope was required. Of course it was required, and it could not be otherwise, in virtue of the œcumenicity which presupposes participation of all the chief members of the Church. Otherwise it would be necessary, either to declare the disagreeing member as excommunicate, or to give up the decision as a private one. The Council of Chalcedon, by the act of asking for the Pope's sanction, clearly showed that the second alternative was out of the question, and that the proposition put forward was looked upon as an universally obligatory norm for the Church, however unpleasant it would be for the Pope. With such a meaning the 28th canon remains and is still preserved in the Orthodox Church, which at the time of the Council of Chalcedon also did not recognise exclusive papal primacy. If Père Batiffol calls us to the order of that time, he tries to break an open door, as we are still faithful to that order without any new accommodation; and if he refers to the Pope's opposition, we can answer that we prefer to remain in agreement with the Œcumenical Council, the validity of which is not denied by Rome itself.

IV. It is clear that historic arguments do not extinguish, but rather revive, the old quarrel. Who would be able to bring it to an end? The highest authority for both parties is Holy Scripture. The Roman Catholics find in it the clearest justification of all their papal peculiarities. I do not for a moment doubt their complete sincerity, but the latter is acquired only by reading biblical texts in the light of their exclusive history. This is probably the only possible explanation why that which is doubtful for everyone, for the Roman Catholics is a self-evident truth; and they are satisfied merely with referring to the quotations as absolutely incontrovertible. For others, except the Romans, it rather means that the history of the Popes is one-sided and impedes an unbiassed comprehension, which, in the case of the Orthodox, essentially differs from that of the Romans. The former exegetically find that S. Peter received certain gifts of God first, but he received them as one of the Apostles, and certainly not over the Apostles; and as he understood the importance and strength of his

¹ *Op. cit.*, p. 20 foll.

mission through the experience of his sinful fall, he was first entrusted with the duty of "strengthening." Nothing else can we find in apostolic testimonies.

Peter was the leading Apostle of the first period, but he was always in solidarity with the others, and if we come across *ὁ ἐπὶ Πέτρος*¹ we more often come across *ὁ ἐπὶ Παύλου*. When dogmatic questions used to arise, James, Cephas and John (Gal. ii. 9) were marked off for their incontrovertible decisions as the pillars of the Church, but the secondary place was given Peter,² who, in the case of dogmatic-juridical collisions in principles, gave competent, explanatory, consultative advice merely as a member of the brotherhood (Acts xv. 7, 14), whilst the Bishop of Jerusalem acted as the leader. The decisions were worked out by the Apostles and elders with the whole Church, and from all of them collectively were communicated to the faithful for strict execution (Acts xv. 6, 7, *seq.*, 13 *seq.*, 23; xvi. 4), and were steadfastly carried out because the decisions were arrived at in the Council and "seemed good to the Holy Ghost" (Acts xv. 28). Outside such solidarity Peter sometimes appeared to be in the wrong, walking not uprightly according to the truth of the Gospel, and he did not say a word when censured by S. Paul (Gal. ii. 11 *seq.*). In view of such facts some new exegetic arguments are necessary in order to instil in us the biblical belief in Peter's primacy, as understood by Roman Catholics.

One cannot help being astonished to see that 1 Cor. i. 12 has begun to acquire the character of a *locus topicus* in Roman Catholic dogmatics. The meaning given to this quotation is that the Corinthians thought Peter, whom they did not know personally at all, to be the supreme authority, above whom was Christ alone, so that after Christ Peter was the final authority for the Church. It is indeed a strange—I may even say, funny—interpretation, quite unknown outside Roman Catholic exegetics. If one be guided by such logic, one might say that after Christ every husband is the head here on earth (1 Cor. xi. 3, 7). It is not all incontestable that Peter never visited Corinth and there is also no definite statement to that effect in Church tradition. But it is, on the other hand, quite reasonable that some Corinthians looked upon him as the part-leader, known to those who caused contention in Corinth (probably not local people), who abused judaistic methods, *cf.* Peter's preaching the Gospel to those of the circumcision (Gal. ii. 7). Otherwise there would be no necessity to appeal to Christ. Meanwhile, S. Paul most emphatically testifies that before Christ, they all are but ministers in the measure of gifts received by each from God, without which one is nothing (1 Cor. iii. 5, 7). Therefore it would be warrantable to admit only variations in the features of these gifts amongst the equal labourers together with God (1 Cor. iii. 9). Where is then the support, the basis for the domination of one person over all with the rights of the exclusive viceroy of Christ?

V. Thus in my exegetic understanding there is no biblical justification for the papal claims during the time of the Œcumenical Councils. It stands to reason that the Roman Catholics, professing quite the opposite, energetically contend that the papacy has remained unchanged in its nature to this day, and that the deviation of the East proves its unfaithfulness to the norms of that period. The Easterns have sinfully abjured those norms, and the Romans have carefully preserved and developed them. But the thesis is equally disputable from our point of view, and absolutely unacceptable to us. From whichever side anyone may view the epoch in question, for everyone it is incontrovertibly clear that the dogmatic authority and juridical supremacy at that period belonged to the Œcumenical Councils. It is true, the Popes attempted to limit the powers of the Councils, and to bring them under their papal competency, but they had no success, and had to reconcile themselves to the normal

¹ See Michel d'Herbigny, *L'Unité dans le Christ*, p. 13.

² Quite in discord with the actual facts are the words of Père d'Herbigny (*op. cit.*, p. 14) about Paul: "His teaching is defamed, but Peter approves, that is sufficient." Something similar may rather be said about Paul in relation to Peter according to Gal. ii. 11 *seq.*

order in the Church until the obstinate opposition of the Papacy eventually brought about the split.

The Vatican Council declared that "Definitions of the Roman Pontiff are irreformable in themselves, and not in virtue of the consent of the Church." Bishop Gore quite logically deduces that "The Roman Church is a Church of authority, and of an authority concentrated in the conscience of a single individual, who is the Pope." Père Batifol protests against this deduction (pp. 35-36) and Pius XI. proposes even a new Œcumenical Council. According to Père Batifol "for us, Roman Catholics, the proper prerogative to the Bishop of Rome does not suppress the prerogative of Œcumenical Councils," but even he agrees that in former times "the Roman theologians have insisted almost one sidedly on the infallibility of the Pope, and the Decree '*Pastor aeternus*' of the Vatican Council only deals with the Pope, and defines his powers alone; it hardly takes the trouble to note that the universal jurisdiction which belongs to the Pope, would not injure the ordinary and immediate power of episcopal jurisdiction" (pp. 15-16). But evidently this harmlessness does not guarantee the independence of bishops, as it is necessary to mention it specially, without which it appears it would have been completely engulfed. We are told that all bishops are equal in office, and differ only by the sees they rule, e.g., Kiev, Moscow, Canterbury, etc. But this is already jurisdiction and here the Pope "is, for the bishops themselves, their bishop, and for all owes account to God"¹ And since all bishops rule in their own spheres absolutely, the Pope, in virtue of his universal jurisdiction, has similar absolute rights over all bishops, and the latter are thus deprived of any autonomous independence. The natural consequence is that a council of bishops cannot have authority, either higher than or equal to that of the Pope. In such a case Œcumenical Councils neither are necessary, nor have the decisive voice in Church affairs. Therefore, Œcumenical Councils are not a normative organ of Church life, but an auxiliary instrument for the Papacy, which uses it at its own will, and for its own purposes, as its subordinate, servile function.

No other inferences also has one the right to make, from the declarations made by other competent Roman Catholics. Particularly valuable is the testimony of the great and most noble Cardinal Mercier, whom I can quote only in English from the supplement to the booklet by Viscount Halifax, *A Call to Reunion* (London, 1922). I read there that the Pope, in matters of faith and morals, not only will not err, but cannot (p. 28). Could any Council dare add anything to the Pope? and is any Council in principle necessary at all? Indeed, "the elected of the cardinals is the elected of the universal conscience, who freely accepted on his shoulders the burden of all Christendom, and is for all Roman Catholics our Holy Father the Pope" (pp. 30-31). He is "the conscience of the Christian world . . . and the Vicar of Jesus Christ in the government of the Catholic Church (p. 35). He is a Head to the Church, and we must appeal to him, as to Christ (S. Matt. xiii. 25), '*Domine, salva nos, perimus*' (p. 41), because the Church thinks of the renewing of things by the creation of a Pope, according to the Heart of God" (p. 42). At every new election consecutively Peter is re-born, when the Pope "receives from the Holy Ghost a power of jurisdiction, the investiture of an authority which extends to the whole world, and is exercised in a direct and immediate manner, on every particular Church, on every priest, and all the faithful of Christendom (p. 45), being the Father of Catholicity (p. 47) transfigured by a masterpiece of grace into the supreme Head of the most Holy Roman Church, mother and mistress of all churches (p. 49) he, the Pope, grants benediction to the whole Church and to the whole world (p. 46) inasmuch as he enjoys the priority and the universality of the spiritual government of the Church, guardianship of the lambs, and the shepherds of the lambs (p. 54) being the

¹ *L'unité dans le Christ*, pp. 12, 15.

Vicar of Christ (p. 55). It is only natural that the Pope is entitled to adoration (p. 48) from all, although the Church . . . adores only God and His Christ " (p. 55).

These quotations are too eloquent and do not require any comments at all. The Pope is infallible, dogmatically just in virtue of being a Pope, *i.e.*, the head of the Œcumenical Church of Christ. As such he does not want any assistants or councillors, which are entirely superfluous. All his decisions *ex cathedra* are divine, as emanating from the plenipotentiary Viceroy of Christ on the earth with his rights and prerogatives. For all dogmatic-moral decrees of the Pope, as for Holy Scripture, only faithful commentaries are permissible. The Pope is an absolute ruler over the whole Church, in all her entirety and complement, bishops, clergy and laity. He can be helped only by carrying out his commands; according to the theory it is not permissible even to offer him advice. He is *per se* the most perfect and absolute ruler of the life and faith of the whole Œcumenical Church, and all her members.

In this conception, which precisely and authoritatively expresses the theory and practice of the modern Papacy, I do not find the slightest room for any councils in their proper sense. They cannot be looked upon even as conferences for working out and explaining details of questions, as the Pope, in principle, has no need for that because all dogmatic-moral problems are infallibly clear to him. He could suffer only gatherings which would, in absolute submission, assimilate, adopt his will, and put it in the most authoritative and popular wording. Does this picture, even in the slightest degree, correspond to the Council of the Apostles in Jerusalem, when the apostles and elders came together in order thoroughly to examine some questions; after a long deliberation they expressed their opinions and gave out decisions with the whole Church, for so " it seemed good to the Holy Ghost " ? Does the papal practice coincide with the *modus agendi* of the Œcumenical Councils, at which the dogmatic truths of the conscience of the Church, cleared up gradually, sometimes with painful complications, and were eventually declared only when an unanimity was arrived at, either by the submission or rejection of the opponents ? It seems to me that the only possible answer is in the negative with all the self-evident deductions. I do not expect any contradictions to the statement that at any rate Councils, fully such as the Œcumenical Councils, have no room at all in the present system of the Papacy. Such councils as alone are possible under the Papacy, are totally unknown to the ancient Œcumenical Church, however strongly Papists would try to persuade us that " the Council is supreme, but it is not so without the Pope " (p. 30). I frankly admit that I cannot quite comprehend the sovereignty of the institution which ceases even to exist without one member, because he is the Sovereign Pontiff,¹ whose " definitions are irreformable by themselves, and not in virtue of the consent of the Church, whilst the supreme Council is not so without the Pope."

After all the above I am compelled to believe that, in comparison with the order of the Œcumenical Councils, there began and is still going on in the Roman Catholic Church, a peculiar independent development, which has been going on by its own ascending progress. The latter, first of all, must be straightened, then and only then, we shall stand on common ground, where we shall be able peacefully to agree, and solidly to unite. Until that time the Papacy, with its all-engulfing supremacy, will remain an unsurmountable obstacle to our reunion with Roman Catholicism. Roman Catholicism has bound its destiny with the Papacy, concentrates in it, and is built upon the stone of the Pope being the successor of S. Peter, but the Orthodox Church wishes and prefers " to be built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone " (Eph. ii. 20).

¹ See Cardinals Mercier and Gasparri about Pope Pius XI. in the book, *La tyrannie soviétique et le mouvement russe*, Michel d'Hérogny. Paris, 1923. pp. 240-242, 244, 245, 253.

THE VATICAN AND THE RUSSIAN CHURCH.

(CONTRIBUTED BY A CORRESPONDENT.)

RUMOURS have been spread in England to the effect that an attempt had been made on the part of the Vatican to secure possession of the Troitzky Monastery, the great centre of Russian Church life and work, in pursuance of the Bolsheviks' offer of Orthodox buildings to other denominations, with the plain purpose of further weakening the Church. As such action seemed incredible, we have secured the following information from the highest source at the Vatican.

"As soon as the news reached Rome of the Soviet's intended inventories of Church property, the Holy See, by personal order of the Pope, telegraphed on May 14th, 1922, to Moscow offering to purchase all the sacred vessels in Russia. His Holiness sought thus to prevent their profanation and to preserve to the Russians their traditional treasures of faith, piety and religious art. The Holy Father was prepared to mortgage as much as was necessary in order to safeguard these Russian treasures and eventually restore them to a Russia once more officially Christian.

"On May 17th, 1922, Tchitcherin replied that the proposal of the Holy See was being seriously considered. As the days went on with no further result, the Holy Father, always watching attentively for some means to help the suffering Christians of Russia, telegraphed again on June 6th, this time directly to Lenin. The telegram renewed urgently the offer of purchase at their price in gold of *all* the sacred vessels in Russia. Only in July was a reply received which was tantamount to a complete refusal: the Russian Government could not sell its national treasures to a foreign Sovereign. The Russian people would not tolerate it.

"Neither in the proposals of the Holy See nor in the Soviet replies was any distinction made between Catholic property and Orthodox property. Just as at the Genoa Conference where the Holy See demanded the restitution of all the religious property (hence especially benefiting the Orthodox), complete freedom of conscience, and liberty for public worship, there was *no specification* of a particular denomination.

"Concerning the rumour about the Troitzky Monastery, there was never even an idea of negotiation for its purchase by the Holy See. From the very first it was clear that it was, like other institutions of its kind, impossible to be saved. If purchased by the Holy See with a view to restoration to its owners, it could be reconfiscated after payment."

Further, the Pope himself has given our informant the assurance that there is *not a vestige of truth* in this rumour.

THE ŒCUMENICAL PATRIARCHATE.

(This article arrived just after we had gone to print, so we put it in without attempting to co-ordinate other notes with it.)

THE future of the Œcumenical Patriarchate affords all well-wishers of the Orthodox Church reason for searching anxiety. The position at the time of writing is threatening but obscure. Up to the British evacuation the Turks had evaded answering the queries addressed them by the Holy Synod, the Patriarch Meletios, as will be remembered, having withdrawn to Mt. Athos after the attempt to kidnap him in June. The only answer which enquiries from the Phanar had received was the verbal assurance of a secretary that if the Metropolitans, compromised by their treasonous connection with the Allies, withdrew, and if a Turkish subject, who spoke Turkish perfectly and was Turkish in sympathy, was chosen as the new Patriarch, all would probably be well. These conditions were capable of an interpretation which might exclude every bishop of the Patriarchate, except the two who are said to have acceded to that schismatic Orthodox Turkish Church, of Asia Minor, which was erected by Angora in 1921, and is of the pattern of the Bolsheviks' "Living Church." They might, therefore, mean everything or nothing. Moreover, it was known that the notorious Papa Eftim (Euthymios), the head of the Turkish Church, claimed to have been consecrated a bishop, and that at least a section of the Turks were insistent that he should be installed at the Phanar. In fact, there was no dawdling.

On October 5th, an hour before Sir Charles Harington embarked on the *Arabic*, Papa Eftim, who had descended upon the Phanar on September 22nd, and again on the 27th, proceeded there with an adequate body of Turkish police, entered the Patriarchate forcibly, took possession of it, and announced that he intended to remain until his demands were satisfied. Those demands were explicitly that:— (1) the Patriarch Meletios should be declared deposed; (2) six members of the Synod, including the Metropolitans of Durazzo and Rhodes, should be expelled; (3) seven new members should be received on his nomination; (4) a new Patriarch should be selected, who would satisfy the conditions stated above. He is said also to have declared in conversation, that in future the Patriarchate must be a Turkish institution, and that it must learn to transact business in Turkish—perhaps even to use Turkish as its liturgical language. He had made too sure of the business, however. The Patriarch Meletios had realised that, as soon as the Turks were back in Constantinople, they would force the Patriarchal question to a crisis. His person plainly was too hated by them for him to remain Patriarch, without bringing their full fury on the Patriarchate.

It was quite true that with tremendous solemnity Lord Curzon had silenced last January Ismet's avowal of the intention to expel the

Patriarchate. But it was equally true that, having delivered himself of the declaration that the Patriarchate must remain in Constantinople in the plenitude of "its spiritual and ecclesiastical powers," his Lordship had dropped the matter, *Parturiunt montes, nascetur ridiculus mus!* The Treaty contained no reference to the "powers," which Ismet had conceded to be retained. The Turks were free to interpret as they would the Minorities clauses, under which alone the Patriarchate's right to exist in Constantinople is arguable. Moreover, it was common talk that, the evacuation once over, Kemal could close the Straits at will, and that a bigger army than went to Gallipoli would be needed to open them. To rely on the Treaty, or on European influence, for the protection of the Patriarchate, would be like using a paper umbrella in a hailstorm! Therefore, in order that no rightful chance of propitiating the Turk should be lost, Meletios IV. had left a document stating that, if and when his resignation were held desirable for the good of the Great Church, it was at the disposal of the Synod. In fact, on October 5th, Mr. Lambros, the Governor of Macedonia, went, at the bidding of the Greek Government, to Mt. Athos, asked for the Patriarch's resignation and received it. Two hours after, on the news of Papa Eftim's incursion, a telegram from Athens caused it to be withdrawn, and Mr. Lambros, together with the Patriarch, returned to Salonica. At that moment the Patriarch Meletios was master of the situation.

It was true, again, that the Serbs influenced, above all, by the Metropolitan Anthony of Kiev, whose influence in the Orthodox Church; both as the acting head of the Russian Church *in partibus*, and as a great theologian, is very great, were set on effecting the resignation of Meletios IV. The Metropolitan had been resident for over two years at Karlovicz, and enjoys the privileges of a Metropolitan of the Church of Jugo-Slavia; all honour to Serbia, which is faithful even in her "big sister's" adversity. That the Russians, especially, should be hostile to Meletios IV. personally is not surprising. They regard his claim that all Orthodox outside the territorial jurisdiction of an autocephalous Church are, by the canon of Chalcedon (454), dependent on the Œcumenical throne, as preposterous. Above all, they are indignant that, in opposition to the protests of Seraphim, Metropolitan of Finland, and on the solicitation of the Finnish Government, he stayed beyond his safety in Constantinople to consecrate a "rebel and schismatic Finn" as bishop for the autonomous Finnish Church, and based the justification of his action on the aforesaid claim. To the Russians, and so to the Serbs, the Finnish, Esthonian, Czecho-Slovakian and other autonomous Churches in the "succession States" are dependent on the Churches of Russia and Jugo-Slavia. For them the intervention of Meletios IV. by consecrating bishops for these Churches is not only anti-canonical, but it cuts at their national feeling. Further, the resolutions of the Pan-Orthodox Conference at Constantinople, of which we give a translation elsewhere, are dangerous and heretical. All the Orthodox Churches are angry that

they were published with a *comment* and were not communicated to the patriarchal Holy Synod's president. The conservative element in every church is extremely resistant and demands for the resignation of Meletios IV, and insists that if it be not given swiftly there will be a schism between the Greek and Slav autocephalous Churches.

All that, however, is as nothing compared with the value which the further set upon the Ecumenical Patriarchate. In the widowhood of the throne in any autocephalous Church, powers are offered to the four Patriarchs. In the Councils of all of them the basic principle of ecclesiastical policy is the primary assigned to the Chair of St. Chrysostom. The Ecumenical Patriarchate is the centre of Orthodoxy just as Canterbury is the centre of Anglicanism. No Orthodox Church and consequently hence the destruction of the Ecumenical Patriarchate. It then, as we have the surest certainty for stating Meletios IV had seized the golden moment in October 5th, he would have rallied the whole Christian world to his support. If he had addressed a letter to Ecumenical Patriarch of Jugo-Slavia and his Synod, and to Minor Churches and his Synod, stating that he wished to resign, but could not do so unless the Turk guaranteed the free and canonical election of his successor by the whole jurisdiction of the Patriarchate and according to its organic law, the Jugo-Slav and the Roumanian Governments would have made a forcible *démarche* at Constantinople in his aid. If he had further added that, on the Turks refusing to give a categorical affirmative to his demand, he proposed *a* to protest to the League of Nations, and *b* having assembled the bishops of the Patriarchate at Salonica to place his resignation in their hands, he would have made the position clear. All the civilised world would have realised that in the fashion of Avignon it was necessary that the Patriarchate should, for a time, leave Constantinople under duress. The precedent of the flight of Nicaea from the Latin intrusion in 1204 would have been ample, and sooner or later the Turk would have been bound to plead for its return to Constantinople. Meletios IV, however, hesitated to pledge himself finally to resignation, and the tide passed.

In Athens the Patriarchate has always been regarded in lay circles rather as a Hellenic than as a Pan-Orthodox institution. The dissatisfaction of the lay thought more about the Greek element in Constantinople than about the well-being of the whole Orthodox Church. In consequence the Greek Government published its decision that under no circumstances would it concur in the transference of the Patriarchate from Constantinople. Accordingly it sent Chrysostom, the Metropolitan of Athens, to Salonica to urge Meletios IV to resign, hoping that the Turks would still accept some Metropolitan, any Metropolitan, who was a Greek, as the new Patriarch. Whether on this account or because the growing opposition among the Turks themselves, both in Egypt and particularly in Constantinople, to Mustafa Kemal, seized on the stick wherewith to beat the dog, protests against Papa

Eftim's violence flared up in the Turkish Press, and that ecclesiastic withdrew to take advice at Algiers.

Accordingly at the time that these lines were written, it was doubtful whether the Ankara Government would disown Papa Eftim, or would force his acceptance on the remnant of the Holy Synod in Constantinople. In either case, the obscure policy which M. Venizelos appears to have imposed on the Athens Government, will result in a great peril to the Patriarchate. If Papa Eftim, or his nominee, became "Patriarch," the Ecumenical Patriarchate will be absorbed in the heretic and schismatic Turkishophone Orthodox Church, the nature of which has often been described in THE CHRISTIAN EAST. If he be jettisoned, and the Synod be allowed to elect a Greek Metropolitan on Turkish terms who will be ready to be a Turkish tool, then, seeing that there are only 150,000 or so Orthodox left in the Ottoman dominions, and that over 1,500,000 are to be found in Macedonia, which is still part of the Patriarchal jurisdiction, the Patriarch will be at least, if not a puppet, a shadow, and can possess no moral authority for his Ecumenical functions. The root of this sad business is to be found, of course, in the criminal blundering of Western diplomacy, but we cannot fail to regret also the lack of vision shown at Salonica and Athens. It is, of course, not impossible that the other Orthodox nations may refuse to allow the degradation of the Patriarchate, and at all events we shall continue to hope, and the friends of Orthodoxy will continue to labour, that the Patriarchate may be restored speedily to its necessary dignity and freedom.

A PERSONAL NOTE

AS is announced in the A.E.C.A. Report, the Rev. C. Norman Smith has accepted the invitation of the Bishop of British Guiana, our old friend Dr. Parry, to join the staff of the Cathedral at Georgetown, and will pass over his work as General Secretary of the Association at Christmas to the Rev. R. M. French. The name of his successor will be some mitigation of the dismay with which we receive this intimation, but it cannot remove it wholly. Since Fr. Norman Smith succeeded the Rev. H. J. Fynes-Clinton, he has vivified and invigorated the work of the Association to an extraordinary degree. Never had Society a more devoted, capable and acceptable secretary. THE CHRISTIAN EAST largely owes its continued existence and increased usefulness to him. The Association has grown through his general propaganda work, and in every way the movement is indebted to him.

J.A.D.

THE AMERICAN LETTER.

THE chief matter of importance since the last letter has been the consecration in Chicago, Illinois, on June 21st, of the Right Reverend Philaretos Joannides as Greek Orthodox Bishop of Chicago, and the consecration in Boston, on June 28th, of the Archimandrite Joachim Alexopoulos as Bishop of Boston, Massachusetts. The two consecrating Bishops were Archbishop Alexander and Germanos, the Metropolitan of Thyatira. The proposal for the consecrating of new Bishops for the Greek Church in America had aroused considerable opposition on the part of both Royalists and the secular Press—in the first instance, because of instinctive hostility to any measure which had the stamp of the approval of His Holiness of Constantinople, and the non-Royalist hierarchy in America, and in the second, because the hard-headed Greek business men cannot see the necessity of additional bishoprics in America. The measure authorising the creating of three new bishoprics in this country emanated from Constantinople, and was carried through with commendable celerity. Both the new Bishops, Philaretos and Joachim, are men of notable attainments, experience, and capacity. The new Bishop of Chicago is well-known to the Episcopal Church in America, as he was a student at Nashotah Seminary as well as at the Western Theological Seminary, Chicago. The former institution voted him a Doctorate, *honoris causa*, to be conferred at the opening of the Michaelmas term. The project to establish these two Bishoprics displays great statesmanship on the part of the ecclesiastical authorities. Second only to the Greek communities in New York are those of Chicago and Boston. Inasmuch as for many years past practically all the Orthodox communities in America have, in practice, become congregational in polity, the measures taken toward diocesan organisation were regarded by some laymen as in the nature of an imposition and restraint upon their liberties. Both of the new Bishops are men who are thoroughly in touch with American conditions, alive to the peculiar problems of Orthodoxy in the United States, and more than willing to profit by the experience of the Episcopal Church in this country. It is to be hoped that a new era is about to dawn for the Greek Orthodox communities here, as the choice of two new Bishops gives every promise of statesmanlike and efficient administration.

The Russians have long maintained their own seminary in the East. The Greeks followed their example only a couple of years ago in creating Saint Athanasius' Seminary for the training of clergy for the Greek Church. The present Bishop of Chicago is the late Dean of the Seminary, and is at present engaged in bringing his administration to a close before taking up his work in Chicago. The task of education is a serious one for the Greek Orthodox in America. While they have availed themselves of the hospitality of our seminaries, and we have been as glad to offer the privilege as we are satisfied in the results of our efforts, it was long apparent both to the Slavs and Greeks that some more definite programme for maintaining the supply of clergy was needed than was obtained either by the ordination of a few Orthodox students in Episcopal seminaries or by the influx of exiled clergy from overseas. It has become more clear for each that the problem of Orthodoxy in America demands the raising of a new generation of American-trained clergy who have profited by the Western type of education available here, and are familiar with the whole outlook of American life. There are many hampering difficulties: the older clergy, born and educated in the old countries, do not see any great need for the type of independence from the old world which the erecting of seminaries in America would postulate; the vast bulk of the lay people preserve, with a kind of sentimental attachment, their relationship to the Church and their inherited views on the Church

THE AMERICAN LETTER

and its administration; the financial problem due to the above cause is necessarily serious. While many of the lay people have not allowed the incursion of any Westernization into the details of worship and religion, some few men are far-sighted enough to see that the battle must be fought now, if the younger generation is to be held loyal to Orthodoxy. Some even of the old-world priests have so profited by their life in America as to become aware of the necessity of new means of meeting the new needs, and until now, a large proportion of the financial support of the Greek Seminary of Saint Athanasius has been drawn from the clergy. In the matter of theological education, the Episcopal Church has been able to afford a good deal of assistance to the Orthodox in America, who have not been slow either to use or to appreciate our own experience and our readiness to assist.

Even the most casual observer of the relations between the Orthodox and the Episcopal Church in the United States is aware of a decidedly greater intimacy between the two. This has been indicated in many ways. At the consecration of Bishop Philaretos, the Right Reverend Sheldon Munson Griswold, Suffragan Bishop of Chicago, and a considerable number of the clergy of our Church were present. At the recent convocation of the Greek Seminary of Saint Athanasius, honorary degrees were voted to a group of our clergy, who have been conspicuous in advancing the cause of more intimate relations between the two communions. There is apparent everywhere the greatest desire to profit by the suggestions and advice of such Anglican clergy as interest themselves in Orthodoxy in America, and more and more the Orthodox are relying on precedents, method, and materials developed and used by the Episcopal Church in America. It is not without significance that the possibility of the marriage of Bishops, mooted and discussed in the secular papers, should be quoted as a quote from the *Greek National Herald* as follows: "It has been particularly emphasized that in allowing the possibility of the marriage of Bishops the Church would not be making an innovation, but would only be returning to ancient traditions and also to the custom observed by the Episcopalians."

The comment is significant, because it would seem to take for granted, by a kind of tacit assumption, that the practice of the Episcopal Church has, at least, some authority.

Eastern Church Books.

THE RELATIONS OF THE ANGELIAN CHURCHES WITH THE EASTERN ORTHODOX. By the Rev. J. A. DOUGLAS, B.D. 204 pp. Price 12s.

"Those who wish to know about the subject should read Mr. Douglas's volume, as it gives them in my view profit." *The Archbishop of Canterbury*. Feb. 1896.

A DICTIONARY OF THE EASTERN ORTHODOX CHURCH. By Dr. R. LI LANGFORD-JAMES. Price 7/6.

LINKS IN THE CHAIN OF RUSSIAN CHURCH HISTORY. By Dr. W. H. PAGES, Bishop of Tsauro. Price 7/6.

THE REDEMPTION OF ST. OPHIA. By the Rev. J. A. DOUGLAS, B.D. Introduction by Bishop Gore. Fourth Edition. Price 2s. 6d. paper, cloth 3s.

"By general authority." *—London Review*.
 "It is almost the standard treatment of the subject." *—The Times*.

THE CHURCH AND FAITH OF ARMENIA. By Dr. ABEL ABRAHAMIAN, Armenian Vicar-General in London. Price 2s. 6d. paper; cloth 3s.

"All interested in the Armenian Question should read this." *—Manchester Times*.

ARMENIAN CHURCH CUSTOMS AND THE MURDER OF MAR SHIMUN. By Lady SUMA D'BARI MAR SHIMUN. Introduction by the Archbishop of Canterbury. Glossary by Dr. WICKHAM. Price 2s. 6d. paper.

"A unique description of the life and customs of the Armenians." *—The Spectator*.
 "An excellent introduction." *—The Times*.

THE BAGRUAN REFUGEE CAMP. By Brigadier-General H. H. AUSTIN. Paper 2s. 6d.

"Of great interest." *—The Times*.

THE SPIRITUAL RESURGE OF RUSSIA. By DIMITRI NIKOLAI VELIMIROV. 2s. 6d. paper.

"An eloquent and striking exposition." *—The Times*.
 "The introduction is a fine study of thought and thought." *—The Times*.

SYRIAC CHURCHES. By COMMANDER LUTY. 2s. 6d. paper.

PICTURES OF RUSSIAN WORSHIP. By the Rev. J. A. DOUGLAS, B.D. 1s. 2d.

DEATH'S RIDE IN ARMENIA AND ASIA MINOR. By the Rev. J. A. DOUGLAS, B.D. 2s.

SKETCHES OF EASTERN CHURCH LITURGY. By EDMONSTER KATHALA. Introduction by the Bishop of London. Price 2s. 6d. cloth 3s.

"A valuable volume." *—The Times*.
 "An excellent introduction to the study of the Eastern Church." *—The Times*.

THE ENGLISH AND ARMENIAN CHURCHES. By HENRI DUTTON. 6d.

RELATIONS BETWEEN THE ARMENIAN CHURCH. By the Rev. W. A. WICKHAM. 6d.

THE DIVINE LITURGY OF ST. GREGORY. Translated by the Rev. F. G. BECHTOLD, M.A. from the Greek and collated with the Slavonic. 2s. 6d.

THE SEPARATION OF THE ROMANOVICHES. By the Rev. Dr. W. A. WICKHAM. 2s. 6d.

FAITH PRESS, Ltd., 21, Southampton St., Chancery Lane, W.C.2.

MANAGERS: MR. JOHN NEW, CHANCERY LANE, LONDON.

JUN 11 1923

The Christian East

A QUARTERLY REVIEW DEVOTED
PRIMARILY TO THE STUDY
OF THE EASTERN CHURCHES

EDITED BY THE REV. J. A. DOUGLAS, B.D., AND
THE REV. C. NORMAN SMITH, M.A.

1s. 6d. net. MAY, 1923. Vol. IV. No. 2.

Contents

	PAGE
FRONTISPIECE—THE PATRIARCH TIKHON	
EDITORIAL	49
THE PATRIARCH TIKHON—FATHER A. KOJDESTVENSKY	59
ROME, ORTHODOXY AND REUNION—PROFESSOR N. GEDBOVSKY, D.D.	76
CONSECRATION OF AN ARMENIAN CHURCH IN LONDON—A. F. LONDON	83
INDIAN MOSLEMS, THE TURK AND THE CHRISTIAN RAYAN—THE KIWAGA KEMAL-GU-DIN, Imam of the Mosque, Woking	86
THE POLISH GOVERNMENT AND THE ORTHODOX—Communicated by a Polish official, a member of the Roman Church	89
NEW FIRE—C. E. DOUGLAS, S.F.	91
THE RHIZARIAN COLLEGE IN ATHENS—EUTHIMIOU	94
KERALA	96
CHRONICLE AND CAUSERIE	98
A PASTORAL OF THE PATRIARCH TIKHON	99
THE BITTER CRY OF THE GEORGIAN CATHOLICS	101
LETTERS—AMERICA, CANADA, JERUSALEM, ATHENS, CONSTANTINOPLE, SERBIA	

PUBLISHED FOR
THE ANGLICAN & EASTERN CHURCHES ASSOCN.
BY
THE FAITH PRESS, LTD.,

At THE FAITH HOUSE, 22, Buckingham Street, Charing Cross, W.C. 2.

5s. 6d. per copy. 4s. a year post free. U.S.A. and Canada 50c. : \$2.00 a year post free.

BACK NUMBERS OF THE "CHRISTIAN EAST"

- Back numbers, prior to 68, may be obtained at The General Secretary, 148, St. Charles' Square, W. 10, the following articles being noteworthy:
- 1920, March. "Correspondence between Canterbury and the Church of Russia." G. K. A. Bell. "The Doctrine of Holy Images." Athanasius Riley.
- 1920, June. "The Importance of St. Sophia." J. A. Douglas. "The Relations of the Constantinopolitan and Anglican Churches." The Metropolitan of Trebizond.
- 1920, September. "Experience with the Eastern Orthodox." Garland.
- 1920, December. "Nicene." J. A. Douglas.
- 1921, April. "The Lban Tenses of Constantinople." "The Church in Cyprus." Porphyrios.
- 1921, July. "The Election of an Ecumenical Patriarch." Mathews. "Intercommunion with the Orthodox Church." Bishop Headlam. "Rumelia." Dr. Leighton Peile.
- 1921, September. "Anglican Ordinations." F. Connolly. "Summary of the Official Report on the Discussions in Jerusalem." "Hymns of the Greek Church." Woodward, and in next three numbers.
- 1921, December. "A Visit to Serbia." H. J. Fynes Clinton. "The Caecho-Slovak Church." Dr. Goran. "Relations with Mac Ienathine." (Con. March and July.)
- 1922, March. "Report of the Delegation to the Lambeth Conference, 1920." "Easter Orthodoxy and Anglicanism." Glubokovsky.
- 1922, July. "The E.C.U. Declaration and Translations." "Russia under the Bolsheviks." Glubokovsky. "Georgia." Dederiksen.
- 1922, October. "Constantinople and Anglican Ordinations." "Letter and Ecological of the Ecumenical Patriarch." "History of the Recognition."
- 1922, December. "The Archbishop's Answer to Anglican Orders." "The Orthodox and Biblical Criticism." Gavril. "The Serb Patriarchate."
- 1923, March. "The Sacred Holograph." Dobson. "Indian Mission, the Turks and the Rayah." J. A. Douglas.

PERIODICALS RECEIVED

- Ekumenika Akhena.* The Phanar, Constantinople.
- Epierimiki Eke.* Athens.
- Habrow.* The Patriarchate, Alexandria.
- Ekumenika Eke.* The Patriarchate, Alexandria.
- Kel Zek.* The Patriarchate, Jerusalem.
- Harikana Bedawie.* The Russian Synod, Moscow.
- Archiereos Besseler.* The Archbishop's Office, Istanbul, Cyprus.
- Opisthiki.* c/o the Metropolitan of Athens.
- Ekheper.* c/o the Metropolitan of Athens.
- Gloria.* 4, Mikalovida, Belgrad, Serbia.
- Ekumenika Eke.* 120, East Seventy-second Street, New York.
- Kel Hane.* Theological College, Haili, Constantinople.
- O'Yek'Imoyel.* O'Yek'Imoyel, P. Athens.
- Eke.* O'Yek'Imoyel, 178, Athens.
- Archiereos.* 28, Stadium Street, Athens.
- The Muslim World.* 210, Fifth Avenue, New York City, U.S.A.
- L'Europe Orientale.* Via Nazionale 54, Rome.
- Naroden Glas.* Sofia, Bulgaria.
- The Palestine Weekly.* Jerusalem.
- The Harvard Theological Review.* Cambridge Mass., U.S.A.
- Solidaritas.* Bucharest, Roumania.
- Douglas's Orel.* Constantinople, 25, Berlin.
- Turkey.* Lannana.
- The Living Church.* Milwaukee, U.S.A.
- The Antioch.* New York.
- The Serb Sentinel.* New York.

NOTICE.—All letters and periodicals for the editors should be addressed to the Rev. J. A. Douglas, Editor of the *CHRISTIAN EAST*, c/o Commercial Road, Falmouth, S.E. 13.

AUG 14 1923

The Christian East

A QUARTERLY REVIEW DEVOTED
PRIMARILY TO THE STUDY
OF THE EASTERN CHURCHES

EDITED BY THE REV. J. A. DOUGLAS, B.D., AND
THE REV. C. NORMAN SMITH, M.A.

1s. 6d. net.

AUGUST, 1923.

Vol. IV. No. 3.

Contents

	PAGE
FRONTISPIECE—HIS HOLINESS CHRYSOSTOM, METROPOLITAN OF ATHENS	
WITH BISHOP GORE IN THE NEAR EAST—REV. HAROLD BUXTON...	113
CHRYSOSTOM, METROPOLITAN OF ATHENS	119
ACCEPTANCE OF ANGLICAN ORDINATIONS BY JERUSALEM AND CYPRUS	120
ANGLICAN AND ORTHODOX REUNION—THE RIGHT REVEREND GERMANUS, METROPOLITAN OF TRYAVIRA	123
THE CATHOLICUS AMBROSIOUS—RAPHAEL IVANITSKY	128
SOME PERSONAL IMPRESSIONS OF COPTIC WORSHIP—W. R. V. BRADY	131
MR. W. J. BURNETT TO M. L'ABBE PORTAL	133
ENGLISHMEN AND ORTHODOX INTERCOMMUNION—REV. W. A. WICKHAM, D.D.	137
LETTRE DE BOME—ARNAUD	141
CHRONICLE AND CAUSERIE	142
REPORT TO THE NATIONAL COUNCIL ON VISIT TO THE CHURCHES OF EUROPE AND THE NEAR EAST—REV. W. C. EMERSON, D.D.	145
LETTERS—JERUSALEM, ATHENS	155
OUR BOOKSHELF	157

PUBLISHED FOR
THE ANGLICAN & EASTERN CHURCHES ASSOCN.

BY
THE FAITH PRESS, LTD.,

At THE FAITH HOUSE, 22, Buckingham Street, Charing Cross, W.C. 2.

5s. 6d. per copy for a year post free. U.S.A. and Canada 5s. 12d. a year post free.

PERIODICALS RECEIVED.

Antiochian Almanac. The Phanar, Constantinople.
Kyriakon. St. Athanas.
Hesperus. The Patriarchate, Alexandria.
Recherches Égypt. The Patriarchate, Alexandria.
Nat. Loh. The Patriarchate, Jerusalem.
Patristic Documents. The Russian Synod, Moscow.
Asiatica Sacra. The Archbishopric Office, Latakia, Cyprus.
Orthodox. c/o the Metropolitan of Athens.
Enduron. c/o the Metropolitan of Athens.
Gleanings. 2, Ballinacree, Balgrin, Dublin.
Recherches Égypt. 120, East Seventy-second Street, New York.
Sancti. Theological College, Halki, Constantinople.
Orth. Liturg. 604 Madison, Athens.
Est. 604 Madison, Athens.
Archæon. 38, Stadium Street, Athens.
The Muslim World. 156, Fifth Avenue, New York City, U.S.A.
L'Europe Orientale. Via Nazionale 24, Rome.
Naroden Smej. Sofia, Bulgaria.
The Harvard Theological Review. Cambridge, Mass., U.S.A.
Solidaritas. Bukharest, Rumania.
Slavica Orthodoxa Romania. Bukharest.
The Living Church. Milwaukee, U.S.A.
The Jordan. New York.
The East Sentinel. New York.

NOTICE.—All letters and periodicals for the editors should be addressed to the Rev. J. A. Douglas, Editor of the *CATHOLIC EAST*, 10, Commercial Road, Peshawar, B.N. 11.

GUIDE TO THE DIVINE LITURGY IN THE EAST.

**A Manual for the use of English Churchmen attending the
Celebration of the Eucharist according to the Rites of the
Holy Orthodox Eastern Church.**

ATHELSTAN RILEY, M.A., F.R.A.

Secretary to the Council.

Dedicated by permission to His Grace
THE ARCHBISHOP OF CANTERBURY.

The form of the book is a complete version of the Liturgy on one page and on
 the opposite only that part which is suitable to the worshipper. This edition
 of the Liturgy is not a critical or merely literary edition, but a presentation of the
 Service as it is actually celebrated at the present day, with directions to make it as
 plain as possible for Anglicans to follow the Liturgy of St. Chrysostom.

Clarendon Press, Oxford.

A. R. Montagu & Co., Ltd., 23, Margaret Street, Oxford Circus, London, W.1.
 Milwaukee, U.S.A., The Monkshead Publishing Co.

The Christian East

A QUARTERLY REVIEW DEVOTED
PRIMARILY TO THE STUDY
OF THE EASTERN CHURCHES

EDITED BY THE REV. J. A. DOUGLAS, B.D., AND
THE REV. C. NORMAN SMITH, M.A.

In 6d. net. NOVEMBER, 1923. Vol. IV. No. 4.

Contents

FRONTISPIECE—PROFESSOR NICHOLAS GLUBOKOVSKY.	page
PROFESSOR N. GLUBOKOVSKY—BIOGRAPHICAL SKETCH	141
CHRONICLE AND GALLERY	151
THE PAN-ORTHODOX CONFERENCE IN CONSTANTINOPLE	156
REPORT TO THE NATIONAL COUNCIL ON VISIT TO THE CHURCHES OF EUROPE AND THE NEAR EAST—Rev. W. C. FARMAN, B.D.	173
THE EPISTLE OF THE PATRIARCH TIERON	177
PAPAL ROM AND ORTHODOX EAST—PROFESSOR NICHOLAS GLUBOKOVSKY	180
THE VATICAN AND THE RUSSIAN CHURCH—A COMMENTARY	187
THE ECUMENICAL PATRIARCHATE—Rev. J. A. Douglas	193
AMERICAN NOTES	199

PUBLISHED FOR

THE ANGLICAN & EASTERN CHURCHES ASSOCN.

THE FAITH PRESS, LTD.,

4, THE FAITH HOUSE, 27, BATHING STREET, CHURCH LANE, W.C. 2.

15. 6d. per copy. 5s. 6d. price post free. U.S.A. and Canada 5s. 10d. Price a year post free.

BACK NUMBERS

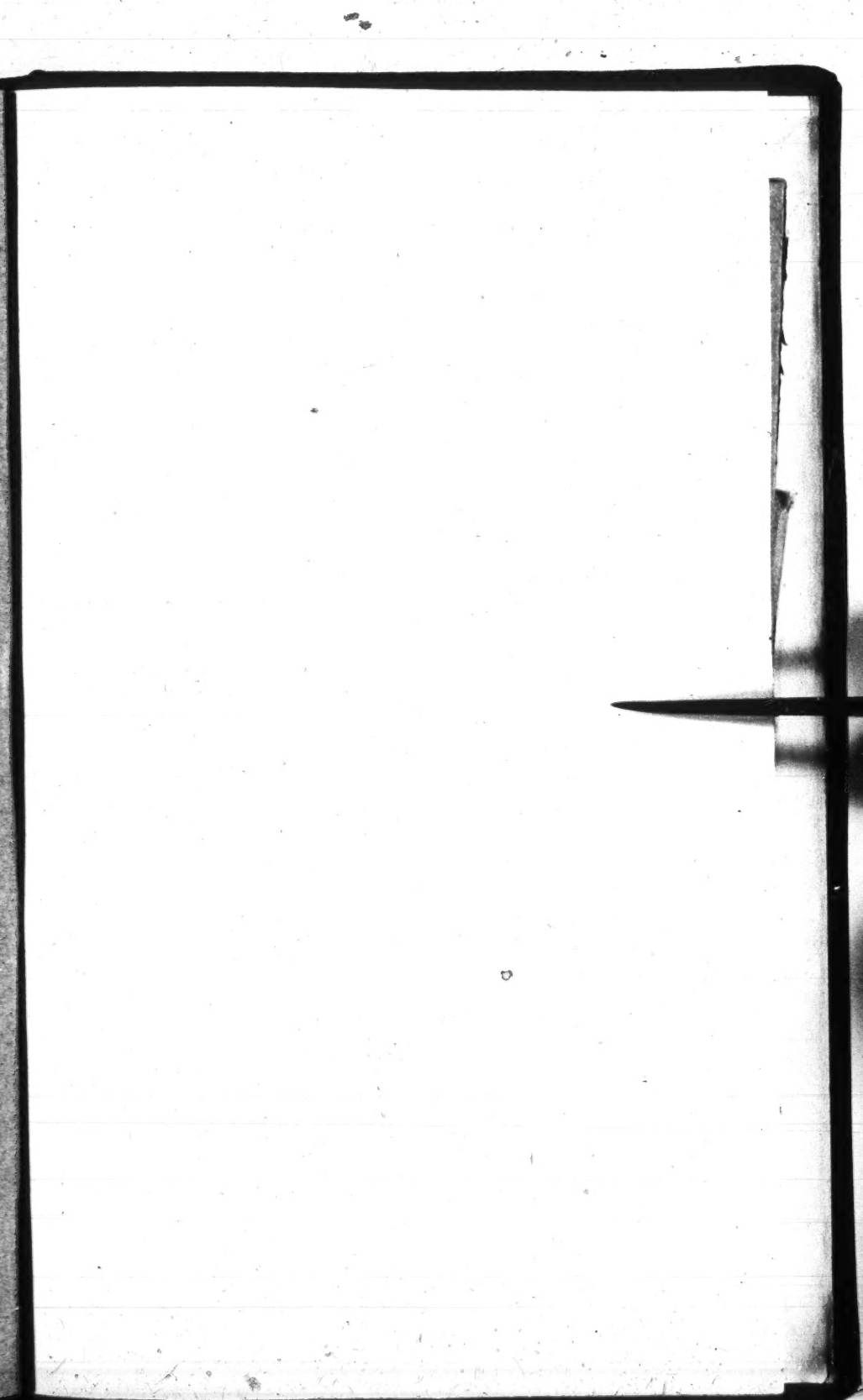
Back numbers, price 11. 6d., may be obtained of The General Secretary, 244, St. Charles' Square, W.30, the following articles being noteworthy:

- 1920, June. "The Importance of St. Sophia." J. A. Douglas. "The Relations of the Constantinopolitan and Anglican Churches." The Metropolitan of Trilicon.
 1920, September. "Experience with the Eastern Orthodox." Garland.
 1920, December. "Nicas." J. A. Douglas.
 1921, April. "The Locust Tenets of Constantinople." "The Church in Cyprus." Porphyrios.
 1921, July. "The Election of an Oecumenical Patriarch." Maltouras. "Intercommunion with the Orthodox Church." Bishop Hadjilov. "Reunion." Dr. Leighton Pullis.
 1921, September. "Anglican Ordinations." P. Connerton. "Summary of the Official Report on the Disensions in Jerusalem." "Hymns of the Greek Church." Woodward, and in next three numbers.
 1921, December. "A Visit to Serbia." H. J. Pymon-Clarke. "The Caecho-Slovak Church." R. Goran. "Relations with Mar Ignatius" (Con. March and July).
 1922, March. "Report of the Delegation to the Lathetis Conference, 1920." "Eastern Orthodoxy and Anglicanism." Glubokovsky.
 1922, July. "The E.C.U. Declaration and Translation." "Kashin under the Baskervils." Glubokovsky. "Georgia." Dadaelidze.
 1922, October. "Constantinople and Anglican Ordinations." "Lodes and Encyclical of the Oecumenical Patriarch." "History of the Recognition."
 1922, December. "The Archbishop's Answer to Anglican Orders." "The Orthodox and Biblical Criticism." Gavin. "The Serb Patriarchate."
 1923, March. "The Smyrna Holocaust." Dobson. "Indian Missions, the Turks and the Rayah." J. A. Douglas.

PERIODICALS RECEIVED.

- Ekumenicheskoye Slovo.* The Phoenix, Constantinople.
Kyriakon. 40a, Athens.
Havran. The Patriarchate, Alexandria.
Bozhitsvenno Slovo. The Patriarchate, Alexandria.
Edi Zbir. The Patriarchate, Jerusalem.
Tsvetitskoye Radomost. The Russian Synod, Karkov.
Archiepiskopskoye. The Archiepiscopal Office, Lathetis, Cyprus.
Ypallaga. c/o the Metropolitan of Athens.
Eleftheria. c/o the Metropolitan of Athens.
Glavnik. 4, Bialkovicke, Belgrad, Serbia.
Bozhitsvenno Slovo. 120, East Seventy-second Street, New York.
Koh Haplo. Theological College, Halki, Constantinople.
Of You Issued. 50a, Madison S., Athens.
Koh. 50a, Irmakou, 170, Athens.
Andron. 58, Stedion Street, Athens.
The Mission World. 190, Fifth Avenue, New York City, U.S.A.
L'Evangile Oriental. Via Nazionale 50, Rome.
Narodna Sluzh. Sophia, Bulgaria.
The Harvard Theological Review. Cambridge, Mass., U.S.A.
Solidaritate. Bucharest, Rumania.
Revista Ortodoxa Romana. Bucharest.
The Living Church. Milwaukee, U.S.A.
The Anziet. New York.
The Serb Sentinel. New York.

NOTICE.—All letters and periodicals for the editors should be addressed to the Rev. J. A. Douglas, Editor of the CHRISTIAN EAST, 41, Commercial Road, Peckham, S.E.9.





The Christian East

A QUARTERLY REVIEW DEVOTED
PRINCIPALLY TO THE STUDY
OF THE EASTERN CHURCHES

EDITED BY THE REV. J. A. DOUGLAS, B.D., AND
THE REV. R. M. FRENCH, M.A.

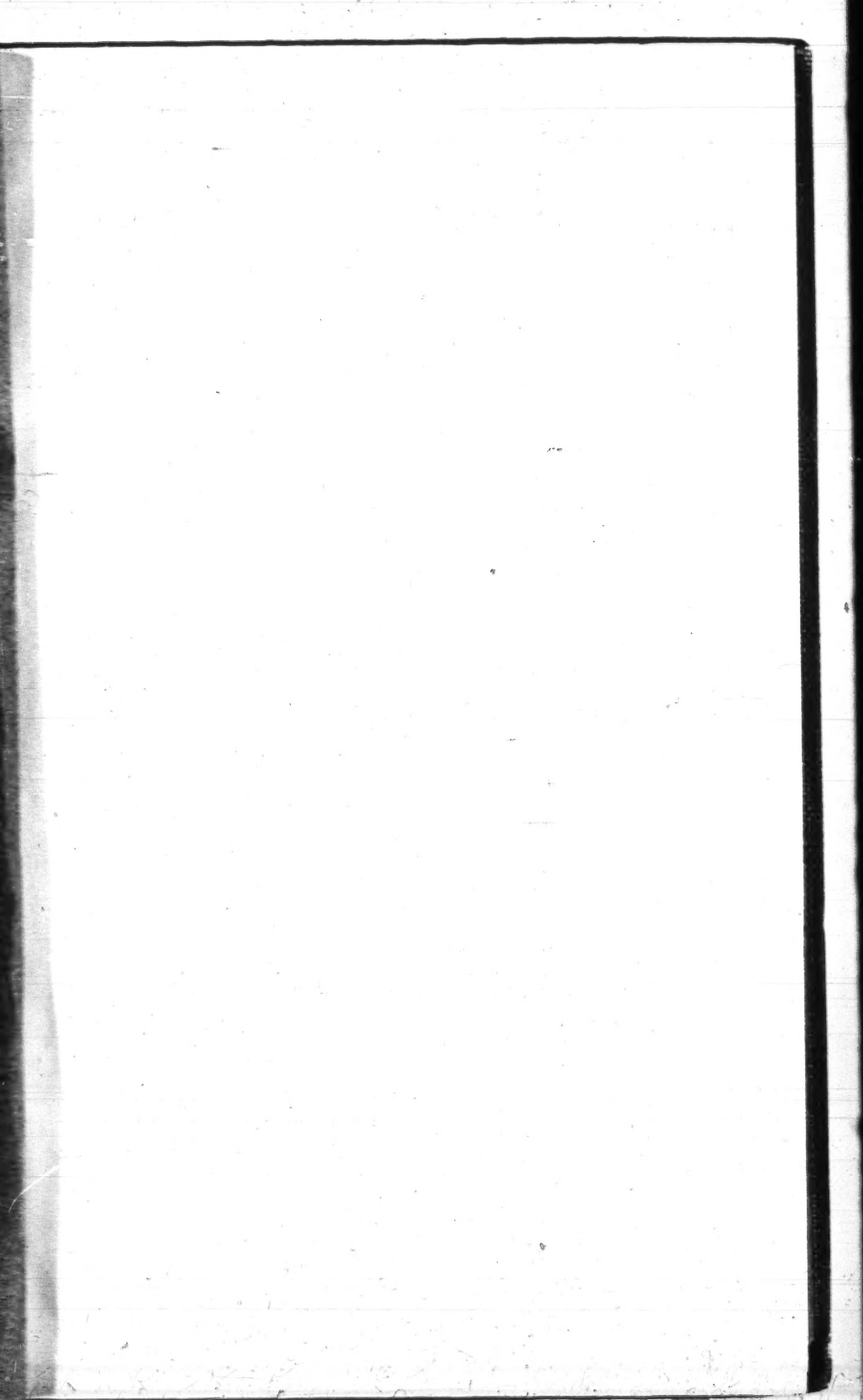
1s. 6d. net. FEBRUARY, 1934. Vol. V. No. 1.

Contents

	page
CHRONICLE AND COMMENT	1
THE ARCHBISHOP OF CANTERBURY AND THE OECUMENICAL MOVEMENT	5
THE PATRIARCH OF CONSTANTINOPLE AND THE OECUMENICAL MOVEMENT	13
THE PATRIARCH OF ALEXANDRIA AND THE OECUMENICAL MOVEMENT	27
THE PATRIARCH OF ARMENIA AND THE OECUMENICAL MOVEMENT	35
THE PATRIARCH OF SYRIA AND THE OECUMENICAL MOVEMENT	43
THE PATRIARCH OF GEORGIA AND THE OECUMENICAL MOVEMENT	51
THE PATRIARCH OF RUSSIA AND THE OECUMENICAL MOVEMENT	59
THE PATRIARCH OF SERBIA AND THE OECUMENICAL MOVEMENT	67
THE PATRIARCH OF BULGARIA AND THE OECUMENICAL MOVEMENT	75
THE PATRIARCH OF GREECE AND THE OECUMENICAL MOVEMENT	83
THE PATRIARCH OF ROMANIA AND THE OECUMENICAL MOVEMENT	91
THE PATRIARCH OF YUGOSLAVIA AND THE OECUMENICAL MOVEMENT	99
THE PATRIARCH OF ALBANIA AND THE OECUMENICAL MOVEMENT	107
THE PATRIARCH OF MONTENEGRO AND THE OECUMENICAL MOVEMENT	115
THE PATRIARCH OF MACEDONIA AND THE OECUMENICAL MOVEMENT	123
THE PATRIARCH OF BULGARIA AND THE OECUMENICAL MOVEMENT	131
THE PATRIARCH OF GREECE AND THE OECUMENICAL MOVEMENT	139
THE PATRIARCH OF ROMANIA AND THE OECUMENICAL MOVEMENT	147
THE PATRIARCH OF YUGOSLAVIA AND THE OECUMENICAL MOVEMENT	155
THE PATRIARCH OF ALBANIA AND THE OECUMENICAL MOVEMENT	163
THE PATRIARCH OF MONTENEGRO AND THE OECUMENICAL MOVEMENT	171
THE PATRIARCH OF MACEDONIA AND THE OECUMENICAL MOVEMENT	179

THE ANGLO-CATHOLIC CHURCHES ASSOCIATION

Published by the Anglo-Catholic Churches Association, 10, Bedford Square, London, W.C.1.
Subscription price, 10s. 6d. per annum in advance. Single copies, 2s. 6d. net.
The Association is a registered charity, No. 10, Bedford Square, London, W.C.1.





† His Holiness Damianos, Patriarch of Jerusalem

HIS HOLINESS DAMIANOS, PATRIARCH OF JERUSALEM.